
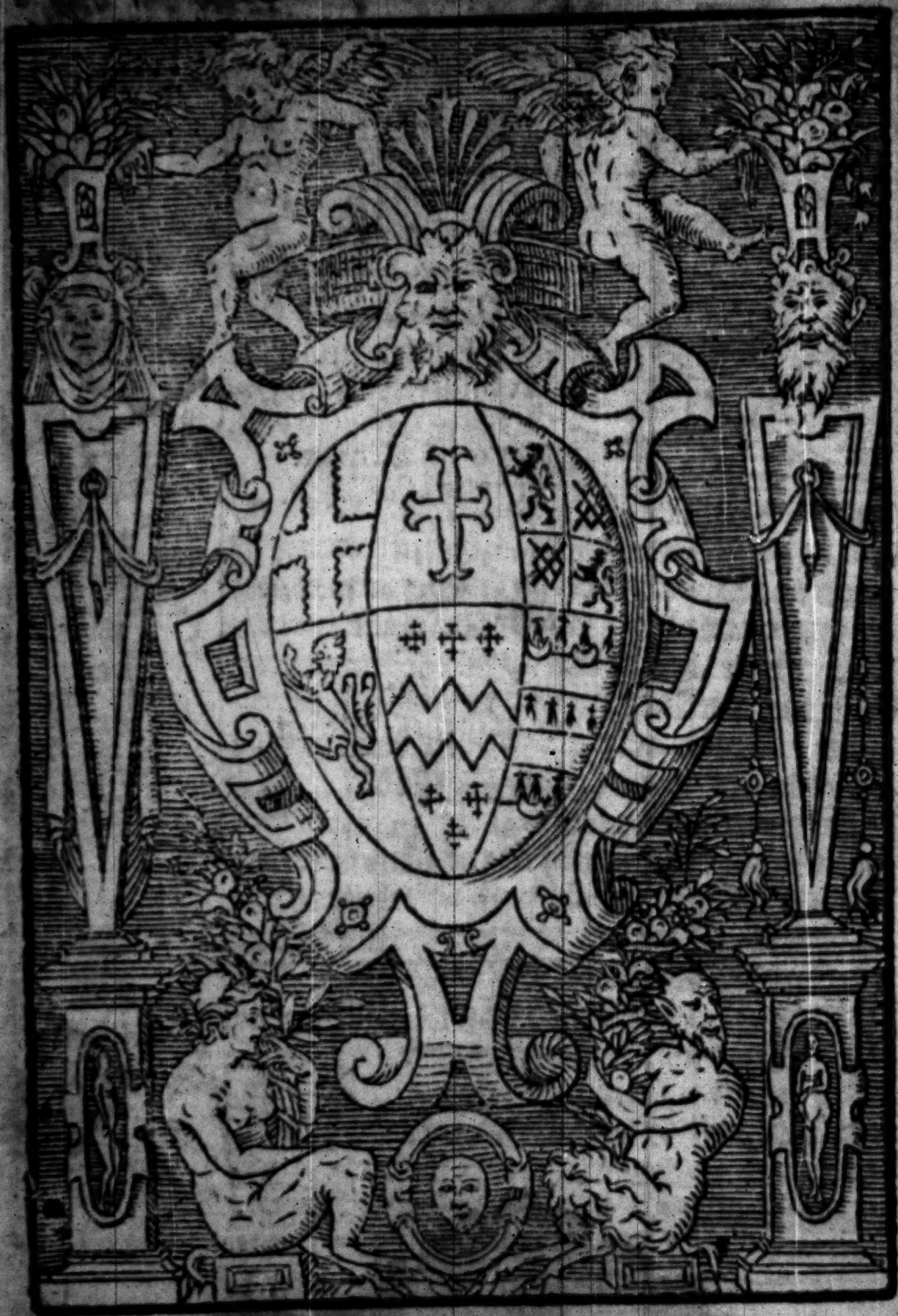


The volume of the
booke called Apocrypha: Co-
nteyning theire booke folowing.

The thirdboke of Ecdias.
The fourth booke of Ecdias.
The booke of Tobiah.
The booke of Judith.
The rest of the booke of Ester.
The booke of Wisdom.
Ecclesiasticus.
Baruch the Prophet.
The songe of the .iii. children.
The story of Susanna.
The story of Bel & the Dragon.
The prayer of Manasseh.
The first booke of Machabees.
The .ii. booke of Machabees.
The .iii. booke of Machabees.





To the Reader.



Good churche
reader, þu shalt
vnderstand, þat
in these booke
cōmonly cal-
led Apocrypha
we haue take
the laboures
to cōfer them
with the tran-
slacion of Leo

Juda, & finde therein more thē is contei-
ned in our cōmon Bible, it was thought
good to learned men to supply our want
by their exāples. And because we lacked
so much in some booke, that it was more
easy to translate them a new, then brief-
ly to note the defect, we haue evē so done
as it dothe appeare to the reader. And
where both the copies fully agreed, wee
haue altered nothing in the cōmon tran-
slacion. This we thought to warne the
of (gētle reader) that thou shouldest not
be offended with the variaciō of the text
sith we haue done nothing rashely of our
owne head nor without cause, and that
the matter it selfe is nothing at al chaū-
ged, wher it is declared more at large.
And although these booke be not founde
in the Hebrue nor in þe Chaldee, & for that
not take of so great authoritie as be the
other booke of the holy Bible, yet haue

To the reader.

the holi fathers alwaies so esteemed the,
þ mozt hely they call the (Libros ecclesiasticos) that is to saye, bokes of the churche, or bokes mete to be read among the whole congregaciō, namely for that thei do agre with the other bokes of the hely Bible and containe moſte godly exam- ples and preceptes of the feare and loue of God and our neyghboure. Wherefore they are diligentlie to be read, and the learning in them earnestly to be folowed that by our good exam- ple of liuyng the name of our heauenli father throzout al nations may be prais- sed & glorified to whō onelie be honoure and glorie.

for ever.

Amen.



The thyrd Booke of Eldras

The first Chapter

Josias holdeth Passouer. After his death
is Jechonias his sonne made kynge in hys
stead:whom the kinge of Egypt putteth out
and setteth in his brother Joachim. Jerusa-
lem is destroyed, and Sedechias taken.



When Josias
held þe feaste of
easter to þe lord
in Hierusalem, &
had appointed
the priestes in
þeyr vestime-
tes eueri man
in hys course
to do daily ser-
uice in the te-

¶ Para. xxv. a

¶ Ec. xxi.

*that is the pas-
cal lambe*

ple of the Lord, offering the passeouer the
.xiii. day of the first moneth, he commaun-
ded the Leuites which were the holy mi-
nisters of Israel, to halowe them selues
vnto the Lord, and to set his holy arke
in the temple, which kynge Salomō the
sonne of Dauid had builded. You shal no
more, sayth he, beare it vpon your shoul-
ders, but from henceforth serue the Lord
our God, and his people of Hierusalem
after the order of your families, & tribes
accordinge as kynge Dauid the kynge of

¶ Act

The thirde booke

Israel hath ordeyned, and according to the roial prescription of his sonne Salomon, and euery man as he is chiefest of your Leuiticall families, so standing in order in the temple, in the sight of al your brethren the Israelites, offer ye the paschal lambe, and make readie sacrifices for them, and kepe the solempne paschall feast after þe comāundement of the Lord that was geuen to Moyses.

B And Josias gaue vnto the people whiche were there present a great nūbre. xxx. M. lambes & kiddes and .iii. M. calues, which cost, by couenānt was geuen vnto the peple, priestes and Levites, out of the kinges cofers. Also Helcias, Zacharias and Jehiel wardens of the temple, to kepe this solēpne feast of the passeouer, gaue vnto the priestes .ii. M. .v. C shepe with .iii. C. calues.

Moreouer, Jehonias, Schamaias, & Nathanael his brother, Haschabias, Jehiel, and Jozabad, the Tribunes gaue to the leuites to kepe this feast. v. M. shepe and .v. C. calues. Whyle these thinges were handsomly in doyng, the priestes & Levites stode in order after theyr tribes and as euery man had taken of the fathers their hiest seate, holding in þe sight of the people the unleuened bread, which they had cōsecrate vnto þe Lord after the prescription of the booke of Moyses. And these

Of Eodras.

these thinges were thus done in þ morning. The paschal lambe they roasted, as mere it was: but as for other sacrifices they sod them, some in brasse pottes, and some in cauldrens with swete saouurs & gaue to the people. After they prepared good meate for them selues, and for their brethren priestes that came of Aarō, for the priestes burned the fat, vntil the conueniēt tyme was expired: but þ Levites, for the selues and their brethren priestes that came of Aarō, prepared good meat. And the holy singing men, the children of Asaph, did euery man his duetic in order, as it was appointed the by Dauid, that is Asaph, zacharias, and Jeduthun were appointed by the kyng.

As for þ porters which watched before euery gate, it was not lawfull to any of the to leue his standing, for their brethren þ Levites prepared meate for them. These al thinges that appertained to the sacrifice of the Lord, in keeping the pascheouer, and preparing the sacrifices that should be offered at the aultar of the Lord, were performed the same day according to the cōmandement of kyng Josias. So the children of Israel which were then present held an honorable pascheouer, and the feast of the swete bread. viii. daies longe. Yea such a pascheouer was not kept in Israel scō the time of þ prophet Samuel.

A.iii. And

The third booke

iiii. Re. xliii. a.

iiii. Re. xliii. a.

ii. Para. xxxvi

Je. xxxvii. a.
xxxviii.

strates into prison & led with hym zaras
 ce s the kynge's brother fast bounde into
 Egypt. xxi. yere olde was Joachim, whē
 he was made kynge of Iuda and Hieru-
 salem, and he dyd euyl before the Lorde
 and Nabuchodonosor kynge of Babilon
 warred vpon hym bound him in chaynes
 and caried him awaye to Babilon, and
 toke a waye parte of the halowed vessels
 of the Lorde, and set them in hys temple
 at Babilon. But the historpe of hym, hys
 vncleanes and vngodlynnes is wyrtten in
 the Actes of the booke of the kinges. And
 hys sonne Joachim succedyd hym in hys
 kyngdome: and was. xxi. yere olde whē
 he was made kynge. He reigned. iii. mo-
 nethe, and. x. dayes at Hierusalem and
 dyd wyckedly before the Lorde, and one
 yere after Nabuchodonosor sent hys Ar-
 mye and caused him to be brought to Ba-
 bilon, even with the holpe vessels of the
 Lorde and made zedechias kyng of Iew-
 re and Hierusalem beyng. xxi. yere old
 which reigned a. vi. yere, & greuously of-
 fended the Lorde. For he regarded not the
 sermons* of the prophet ieremye spoke
 vnto him fro the mouth of y^e Lorde, & wher
 he hadde sworne to Nabuchodonosor he
 falsely brake his oth, & wared stifnecked
 & hard harted, he brake al y^e lawes of the
 Lorde god of Israel. Moreover y^e headdes
 of y^e people & p^riestes many did thinges

vii-

Of Edoias.

vnjustly, & he came worse thē al þ Gentils
and defiled the most holy temple at Hieru-
salem And the god of ther fathers sent
his messenger vnto them to turne them
backe, because he would haue spared thē
and his tabernacle, but they laughēd
his messengers to scorne, and as ofte as
the lord spake vnto thē, they made but a
ieste at his prophetes, vntil he beyng mo-
ued with anger agaynst his people for
their wicked dedes, commaunded þ kynges
of the Chaldes to rise agaynst thē, which
slew ther yong mē with the sword, yea
in þ cōpasse of their holy tēple. They spar-
red nother yōg nor old, maiden nor yong
man but al were deliuered into their han-
des. And as for al the holy meTeles of the
lorde, as wel greate as small, and instru-
mentes of the Arke of God, wyth all the
kynges treasure they caried them away
to Babylon, they set the lordes temple on
fyer, they pulled downe the wales of Hieru-
salem, set fyer vpon the towers, cast vnder
for al their noble buildynges, & those
that were not slaine w sword, they be cap-
tue to Babilon, wher they serued þ king
& his childe, euen vntil the raigne of the
Persians, þ it might be fulfilled which þ
lord had spoke by þ mouth of the prophet
Jeremie eue vntil þ lād had sweetly rested
her laborthes, & had kept her seruantes al
þ tyme of her lyuige wast which was eue
t:lseuētic

Je. xxvi. xxvii.

The third booke

tyl seuentye yeres h ere expired.

The .iii. Chapter.

Cirus getteth licēse to þe Jewes to retoune to Hierusalem, & restorēt the the vessels of þe temple. After þe are ther letters sente to Artaxarces, whiche accuse the Jewes for buyldynge the cite and so it the building bytuen of vntil the second yere of Darius.

ii. Pa. xxxvi. d.
r. c. d. l. a.

In the fyrst yere of Cyrus king of Persians the Lord entendinge to pefourme, þe he had promised by the mouthe of þe prophet Jeremy, he stirred vp þe mind of Cyrus king of Persians to make proclamatiō thowout all his realme wytyng in this wise. These thinges comaūdeth Cyrus þe king of Persians. The lord of Israel, þe hiest lord, hath made me king of the world, & hath comaunded me to bulde vp hys temple of Hierusalem, which is in Jewry: wherfore if ther be any of your people the lord be wth hym, and let hym go to Hierusalem which is in Jewry, and build the temple to the lord of Israel. This is the Lord that had a tabernacle at Hierusalem. As many therefore as dwelle there aboute. Let threm healpe them whither it be wth goulde or wth siluer, wth giftes, wth horses: or necessarie cartel and al other thinges þe are brought to the house of the Lord in the temple of Hierusalem. Then the principall men of the Tribes and families of Juda and

Be

Of Eldars.

Beniamyn, wyth the pryestes and Leu-
uites: yea and al (whose spirite the Lord
had rayled) went vp to gether to buylde
the temple at Hierusalem, and the peo-
ple that were there about, holpe all that
they could, with siluer, golde, horses, la-
boureinge beastes and manie other vow-
ed offeringes, whose mynde was fitted
thereunto. King Cyrus also brought out
the halowed vessels of the Lorde, whych
Nabuchodonozor had taken frome Hier-
usalem and set in his temple. and when
they were brought furth, kyng Cyrus de-
liuered them to Mishtridates his treaso-
rer, and by him they were deliuered to
Satabaser president of Jewry. And this
was the noumbre of them: * A thousand
castyng boules of siluer, and a thousand
also of golde. ccc. siluer basins for sacri-
fice. ccc. basins of golde, and of siluer
ii. M. iiii. C. and ten, & a thousand other
besyde. All these vessels of golde and syl-
uer that were brought were .v. M. iiii.
C. lxx. and were brought to Hierusalem
by Satabassar and other that came
with him from the captiuitie of Babilō. i. Eld. xxx.

* Now in the tyme of Artacerles king
of the Persians, these men, Bischlemus,
Mishtridates, Tabel, Rahumus, Beel-
semus, and Semelius the scribe, and
theyr felowes with other that dwelte
at Samaria, and else where, wrote
this

The third boke

thys Epistel that foloweth. Rabinus
wypter of commentaries, Semellius,
the scribe with other felows of the same
court thy seruantes, & also the iudges in
Celocirya & Phenicia vnto theyr Lorde
kyng Artacerxes.

Be it knowen and manifest to our lord
the king that the Jewes which are come
from you to vs after they were come to
Hierusalem into that false and malici-
ous citie, begyn to buylde vp agayne the
market places, and to repaire the wales
and temple a newe, And if this citie be
buylded agayne, and the walles finished,
they wyl neuer pay tribute, yea they wil
resist the kinges. And because they be hot
about the bilding of the temple, me think
it wel done, not to set light by the matter
but to tel it vnto our Lord the king, that
if it be thoughte good the bookes of p chro-
nicles maye be soughte. For in those olde
bookes ye shall finde wryttings of these
things, and you shal fynd that this citie
was euer rebellious, noysome to kynges
and cities and that the false Jewes them-
selues, haue ben euer stirrers vp of war &
geuen to it euē from ther fyrst beginning
for the which cause p citie was destroyed
Therefore our Lorde the kyng we signifie
vnto the that if thys be restored and the
walles buylde vp agayne thou canst haue
no passage into Celosiria and Phenicia.

Then

Of Eldas.

The wrot þ kyng to Rabimus the storie
writer, to Beeltemus, and to Semellius
the scribe, and to other officers of þ same
order, & inhabitauntes of Samaria, Si-
ria, & Phenicia, after this maner. I haue
read the letter that you sent me, and whā
I had commaunded to make diligente
searche, it was founde that the cite hath
euer resisted kynges, and that the people
are muche giuen to sedicion and warre,
and that mightie kynges haue raigned
in Hierusalem, and raised vp taxes in Ce-
losriya and Phenicia.

Therefore now I thought good to geue
a commandement that that people shuld
cease from buyldyng and that no moare
be done, nether that the work go further
furth to trouble the kynges anye moare
with the malice. Nowe whā Rabimus,
and the Scribe Semellius and þ fellows
whiche they had chosen vnto them, hadde
read the wrytynges whiche came from
kyng Artaxerxes, they gat them vp, and
made hast to go to Hierusalem w a great
hoste of horse men and fote men, and for-
bad the to buylde.

So the buyldyng of the temple of Hier-
usalem was left of, vnto the second yere
of Darius kyng of Persians,

The. iiii. Chapter

Darius maketh a feast, the. iiii. sentences of þ
iii yong men of which the fyrst is declared.

And

And when Darius was kinge
he made a greate feast to al his
countre men, seruantes and offi-
cers of Grece and Persia, to al
the deputies and rulers that were vnder
hym from India vnto Ethyopia, an hun-
dred and .xlii. countreys. when they had
wel eate and dronk and gon home again,
kyng Darius also went into a chamber,
layd hym downe to slepe, and so a waked.
Then .iii. yong men that kept the kynges
person, said one to another.

Let euery one of vs put forth som what
that whose saying is worst then þ other,
kyng Darius maye geue hym greate re-
wardes and giftes, and clothe hym in pur-
ple: and make hym dryncke. and slepe in
golde, and may be caried in a charet al
trimmed with golde. and haue a borer
of whighte silke with a chayne of goulde
about his necke, and for his wisdom may
be counted next vnto Darius. and called
his cosen, So when euery man had writen
his sayenge and sealed it, they put it vn-
der the kynges pyllores saying: when þ
kyng shall awake, we wil geue hym this
scroll, and whome the kyng and .iii. of the
chiefest men of Persia shall iudge worst
for his saying, let him haue victori. One
wrote, Wyne is a strong thing. Another
wrote, The kyng is a strong thing. The
thirde wrote, Women are a stronge thing,
but

Of Estoras.

But aboue al, The truth bereth a way the
victorie. Now when the king was risen,
they tooke ther wrytinges and deliuered
them vnto him, and he redde them. Then
sent he forth, to cal al his chiefe Lordes, al
his deputyes and rulers, chief captaynes
and consuls of Persia and Media. And
whē he was set at counsel, the wrytinges
were redd before them. And he commaun-
ded to call forth the yonge men, that they
might declare ther meaninges them sel-
ues by mouth. So when they wer sent for
and were come in, the king said vnto the,
shewe vs and make vs to vnderstand what
the thinges are þ you haue wryten. Then
began the first, whiche had spoken of the
strength of wine, and sayd thus. O ye me,
How moche stronger is wine, then al the
men that drynk it? It blindith the mind,
yea it makith the king, the pupil, the fre
man and the bond the rich and the poore
all alyke, and in very dede it turnith all
mens myndes into feasting, pastimes, and
myrth, so that no man remembreth any
honesty or dert. For it fillith mēs myndes
wyth ryches, so that no man regardith
either the kinge or the ruler, and can seth
vs þ we speake nothing but of thousande
poundes. More ouer they do not remem-
ber when they be dronke any frindship or
brotherly loue, but forth wi h drawe out
their swerdes, but when thei be waken so

B. i.

ber

The third boke

Whe they remembre not what they haue done. Doeth not wyne then o ye mē excel in strength, which forceth men to do such thynges? And when he had spoken thus he helde hys peace.

The.iiii.chapter.

The declaracion of the.ii.last sentences of þyng men propounded in þ chapter before, of whych the last, that is, that verite beareth the victorie in al thynges is mosse cōmended and allowed. Darius wyrteth letters to al þ rulers vnder him that they shuld aske zorobabel to the building of Hierusalem.

When the second which had spoken of the kynges power began to speak. O ye men, ar not they moost excellent which conquer the land and the sea, & al that is therein? And yet is the kyng stronger, for he is ruler ouer thē & ouer al, and what he commaūderh, they do it. If he cōmaūd any to war vpon other, they do it, if he sende thē against ther enemies they go, they pul downe mountaynes, walles, and towres, they kyl and be kylled, nerher dare they passe þ kynges cōmaūdement, and if they haue the victori they bring al to the king as wel þ spoil as al other thynges. Again they þ go not to warfare but tyl the ground, when they haue mowed downe that they sowed, they bring it to the king, and ech cal to other to pay him tribute, althoughe he be but one man. If he cōmaūde
to

Of Eldas.

to kyl, they kyl: if to let go, they let go, to
strike, thei strike, to waste, they waste: to
bulde they buld: to cut doune, they cut
doune: to plant, they plant: and al þ peo-
ple, and his great lordes herken to him
onli. The king him selfe (in the mean sea
son) sitteth doune, eateth, drinketh & slee-
peth. But they wache round about him
neither may any mā go whither him list
about his owne busines, but be readie at
the kinges cal. O ye men: whi shulde not
now the kyng be the mightiest to whom
so great obedience is geuen? And whē he
had held his peace, then began the thirde
to speake, and that was zorobabel, whi-
che had spoken before of women & truth.
O ye men: truli þ power of a great king,
or many mē, or of wine is not hiest: what
thē is hiest or bereth lordship ouer them?
do not women? Women haue brought
forth into this world þ king him self & al
the people þ rule both bi lande & by sea.
And if thē both were borne & brought vp
euen those self same men þ plant vineyar-
des fro whēce wine doth come: thei mak
mens garments, thei bringe worship to
man, neither cā we lacke t̄. And if aune
hath gathered together gold, or siluer or
other precious things, whā we be deligh-
ted w̄ the beaurie of an excellēt fayr wo-
mā, do we not leaue al those & stande ga-
ping vpō her? & desire her more thē ether
golde, or siluer or other precious thing?

The third booke

Gene. ii,
Math. xix
1. Cor. vi.

A man loueth hys father that broughte him vp & his owne contrey, and abidderh wpth his wyfe. He liueth with his wife, and careth not for the lacke of his father, mother, nor contrey. Lo, by this ye may know that wemen beare þ rule ouer you, Do ye not labour, and take great paines, and byrge and giue al to wemen. A man takith his swearde, and goeth his way to robb, to murder, or takyth ship, or hape-nyth to se a lion and goeth into the dark, and when he hath stolen robbed and spoyled, he byrgeth that that he hath gotten vnto his loue. Lo, so moche moare doth a man loue his wife, than either his father or mother. And many one euen thorow þ sight of womē haue fallen mad, & become boundmen for their sakes, many also haue perished, & bene slayne, yea & haue synned bicause of women. Wherfore now beleue me. Is not a kinge great bycause of his pover? are not al mē a ferd to touch him? And yet I saw him, and how that Apame the daughter of the great kynge Bartacus, þ Kinges concuben, sat on his righte hand, and toke the crowne from the kyn- ges head, and put it vpon her owne, yea & with her left hand she smote the kynge: & yet did he nothyng but gase and gape vp on her. If she laughed vpon him, he laugh- ed: but if she were angry, he wold speake sayre, to get her fauoure. O ye men, why shuld

Of Eldras

shulde not women be most mighty, seing
they do suche thinges. Then the knyges
and the nobles looked one vpon a nother,
And after he began to speake of truth.

O ye men, are not womē very strong, yet
great is þe earth, he is the heauē, & swift
in runnyng is the sonne, for he rowlith
in the circle of heauen, and in one day cō
meth agayne to his old place. Is not he
great þe doth these thinges? Yet is truerh
greater & mightier aboue, al. * The who
le world speketh out the truth, the heuens
praiserh it, alworke shake & treble at it,
& vnto it is ioynded no faultie or corruptiō.
Wine is faultie, the king is faultie, womē be
faultie, and faultie is al mankynde and al
ther workes, nether in thē is any sownd-
nes, & thozow their fault thei shal perishe:
but truth abideth and florisheth for euer,
it liuerh, and lastith euer, nether with her
is any differēce or respect of persons, but
doth al thynges iustlye without al vnti-
ghtuousnes. Every man allowyth her
dedes, and no iniquiti is in her iudgment
Fynally she is vertue, kyngdome, power,
and maiestie world without end. Blessed
be the lord God of truth. And wth that he
held is tongue, and al the people cryed &
sayd: Great is the truth, and most migh-
tie. Then sayd the knyge vnto him. Aske
if thou wilt haue any moare than is in þ
wpyting, and we will geue it the, bpcause

B.iii. thou

or calleth vpo

The thirde booke

thou art found wiser then the rest, & thou shalt syte next vnto me and be called my kynseman. Then sayde he to the kynge Remember thy vowe, which thou madest the same daye, thou wast made kynge, to buyld vp Hierusalem, and to send again al the vessels that were taken fro thence, whiche Cyrus had whan he vowed to destroy Babilon, and to sende them thither againe. Thou biddest promise to builde vp the temple which the Idumees destroyed whan Hewri was wasted by the Caldees. Wherfore my lord kinge, this is that I desire of the, and that moost hartely: this is the magnificence whych I aske of y: I saye, I pray the to performe thy vowe, which euen wyth thine awn mouth thou vowedst to the king of heuē to do. * The arose vp kinge Darius, and killed hym, & wrote letters in his fauour vnto the presidents, cheif captaynes and hed rulers to conuay him and all that wēt with him to Hierusalem. He wrote letters also vnto al y hed rulers in Celosicia, Phenicia and Libanus, to prouide that cedre trees, might be carped from Libanus to Hierusalem, and to help him to build vp y citie. moreouer vnto al the Jewes that were gon out of his realm into Hewri he gaue a freedom, that no man betyng office president, chief Lorde or other officer shulde enter into their houses, but y al the regis-

ii. Eld. ii. b
iii. Eld. vi. b

That is to
take tole of
rare.

011,

Of Edras.

on, which thei possessed shuld be fre, & that
al the Idumees shulde depart out of the
Iyes coastes wherin they dwelt. Also þ
toward the buildinge of þ temple there
shuld be geuen euery yere. xx talēts vnto
the time þ it were finished & to the halow-
ing of þ burnt offrings vpon the alter
euery day that thei were cōmaunded so
to do, to pay. x. talents yere. And that
al they which come frō Babilon to build
the citie, shuld haue fre libertie, thei and
their children and al þ priestes. He wrote
also þ charges and what garmentes the
Leuites shuld wear vntil þ temple were
finished, & Hierusalem built vp. More-
ouer, he appointed stipendes and pensiōs
to þ keepers of the citie. He gaue ouer al-
so al þ vessels that Cyrus had seperated
from Babilō, & what soeuer Cyrus had
cōmaunded, þ same cōmaunded he also
to be sent to Hierusalem. Nowe when þ
yong man was come out, lifting vp his
face to heuē toward Hierusalē, he spake
vnto the kinge of heuen in these wordes
Frō the cōmeth victory, from the wisdō
and from þ cōmeth al glory: Lo hea-
seruaſit. Praise be þ which haſte geuen
me wisdom, & therefore O lord of our fa-
thers, I giue þ thankes. And so he toke þ
letters & went to Babilō & ſeeked his
brethren, & they praised the God of their
fathers, bicause he had geuē the leave to
bulde Hierusalē & the temple which is

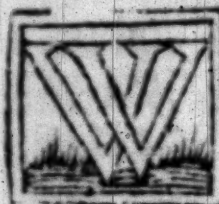
The thirde booke

there called after the name of the Lorde
and they spent seven daies in reioysinge
in songes and gladnes.

The .v. Chapter

They that returned to Hierusalem are
nombred, they beginne to laye the foundati
on of the temple, but are let by the meanes of
enemies: and so is the buildinge dyuened by
the space of two yeres.

A



When these thinges were done,
then were chose to go their iour
ney, the chiefe of their fathers
families, after their tribes, w
their wiues, sonnes and daughters, ser
uautes and maidens and labouring cat
tel, & with them sent Darius a .v. horse
men, to leade them on the way, until thei
were come safe to Hierusalem, and they
made mery, euen al the brethre singeing &
plaieng, vpon Timpanes and Shalmes.

The priestes the sonne of Phi
nees the sonne of Aaron,

Jesus the sonne of Josedech, the sonne
of Saraia & Joachim the sonne of Zoro
babel, the sonne of Salathiel of the stoke
of Dauid, of the kynred of Phares. of the
tribe of Iuda which vnder Darius king
of Persians, wrot wise sermons & second
yere of his reigne the first moneth of Ni
san. And these be the Jewes that came
from exile out of Captiuite, which Nabu
chodonozor kynge of Babylon broughte
to

Of Elders.

to Babylon, from whence they came to
Hierusalem, and other partes of Jewrie
euery man into his owne citie with 3020=
babel and Jescu, wyth Nehemias and za
charias, Reesaias, Euenio, Mar docheo,
Belsamo Mispharaso, Reelia, Rehumo
and Baana their captaynes.

The number according to their kynredes and captains.

Of the chyldren of Phares. ii. **M**. an
hundred. lxxii. Of the children of Scha
phatia. iii. hundred. lxxii. Of the childre
of Azeb. vii. hundred. lvii. Of the chidren
of Phahath Moab, with **p** childre of Jesh
thuanab. ii. **M**. viii. hundred. and. xii. **B**
Of the children of Elam a. **M**. ii. hundred
liiii. Of the chyldren of Zathui. ix. hundred
xlv. Of the chyldre of Corbe. vii. **C**. and v.
Of the children of Bani. vi. **C**. xlviii. Of
the children of Bibai. vi. **C**. xxiii. Of the
chyldren of Argad. iii. **M**. ii. **C**. xxii. Of **p**
childre of Adoni came. vi. **C**. lxxvii. Of the
childre of Bagoi. ii. **M**. lxxvi. Of **p** childre
of. Adin. iiii. **C**. liiii. Of **p** children of Ater
Theracia ix hundred & viii. Of the childre
of Ceilan and Azeta. iii. score and. vii. Of
the children of Azuran. iiii. hundred. xxxii
Of the children of Anania an hundred.
One of the children of Arom. Of **p** childre
of Basai. iii. hundred. xxiii. Of the childre
of Arisphurith, an hundred and. ii. Of the
shildren of Metherus. iii. **M**. and. v. Of the
children

The third boke

children of Berbleem an hundred. xxiii.
Of the children of Netophah. lv. Of the
children of Anathoth an hundred. xxviii.
Of the children of Bethsthamos. xlii. Of
the children of Cariathiarim. xxv. Of the
children of Capirah and Bemth. vii. hun-
dred. xliii. Of the children of Pirah. vii.
hundred. Of the children of Ladias and
Ammidioi. iiii. l. xxii. Of the children of
Baramai. and Babaa. vi. l. xxi. Of the
children of Macamos an hundred. xxii. Of
the children of Bethel. li. Of the children
of Nebo an hundred. lvi. Of the children
of Calamolao & Ono. vii. hundred. xxv.
Of the children of Jerecho. iiii. hundred.
xlv. Of the children of Sanaab. iiii. lxxiii.
hundred. xxx.

The priests.

Frome Jedaja that came of Jesu, to
the sonnes of Sanaab were encreased.
xx. hundred. lxxii. The children of Emer a.
lxxv. l. ii. The children of Phasehur a. lxx.
lxxii. The children of Charim a. lxxvii.

The Levites.

The children of Josiabue, & Admiell, and
Banna and Suia. lxxiii. sonnes.

The holy singers.

The children of Asaph. l. xlviii.

The Docters.

The children of Sbalum, the chyld-
dren

Of Elders.

Children of Ater, the children of Talmon, the children of Acub, the children of Atera, the children of Schobi: All were an hundred, xxxix:

The holi Ministers.

The children of Zea, the children of Baschupha, the children of Tabaoth, the children of Cerob, the children of Suia, the children of Whalen, the children of Tabana, the children of Hagaba, the children of Acub, the children of Uta, the children of Cerab, the children of Hagab, the children of Sibn, the children of Hanan, the children of Tathua, the children of Beddur, the children of Raia, the children of Daisan, the children of Accoda, the children of Thaceba, the children of Bazema, the children of Azia, the children of Whinees, the children of Asera, the children of Bascari, & children of Asanah, the children of Meunim, the children of Raphisim, the children of Bacubuc, the children of Bacupha, the children of Barchur, the children of Pharacim, the children of Bazalorh, the children of Mehida, the children of Cutha, the children of Tharesta, the children of Barchus, the children of Aserer, the children of Thomoh, the children of Razith, the children of Hatipha.

The children of Salomons
seruauntes,

The

The third booke

The childre of Bazophorath, & childre
of Pharuda, & children Heelah, & childre
of Lozon, the cheldren of Biddael, & chil-
dre of Staphecia, & children of Agia, the
D children of Phararerb, & children of za-
bu, the children of Sarothia, & childre of
Masias, the childre of Bar, & children of
Addus, the childre of Subah, the children
of Aphera, the children of Barodis, the
children of Sabat, the children of Allu,
And all the holy ministers & childre that
came of Salomons seruautes were.iii.
hundred.lxxii.

These were they that wente vp frome
Thehelclab and Theclarscha, & their Cap-
tayne was Taraathaler and Alaar, ney-
ther could they shew their familie or kin-
red, howe they came of Israel. The son-
nes of Dalarus, the sonne of Tubias, the
sonnes of Meceaspre hundred. lii.

And of the priestes which executed the
office of priesthod & knew not what stock
thei came of, were the children of Hobia,
the childre of Bacos, & children of Addus
* which married Augia, one of & dought-
ers of Barzillai & was named after him
Thei seking in & register for their kintred
and not findinge it, were remoued from
doing any sacrifice. And Nehemias and
Batharias, let them from partaking of
the holy rites, vntil there came an hic

i. c. l. ii.

That is that priest & was instructed * in doctrine and
veritie.

Of Elders.

heritie. But al þe came of Israel, frō. xii. couldde declare
 were old, & yong men, made. xl. M. beside trulle by leas-
 me seruātes & maidēs: their seruāts wer ning their kin
 ii. M. iii. C. & xl. & theyr maidens. vii. M. red.
 iii. C. xlvii. singiug mē & womē. ii. C. xlv
 & vii. C. xxvi. horses. Mules, ii. C. xlv. As
 ses. v. M. v. C. xxv. Moreover there were
 of the chief men of þe families which whē
 they were come to þe tēple of God to Hier
 usalem, did vowe þe they would build vp
 the same euen in his owne place eueri mā
 according to his power, & that thei wold
 geue vnto the holy treasure of the worke
 a. M. poundes of golde, and. v. M. of sil-
 uer, and an. C. priestes vestimētes. Then
 the priestes & Leuites and þe other people
 as well at Hierusalē, as in other regiōs a
 bout, & also þe holy singers, & porters, & al
 the Israelites to be dwellinge places in
 their townes. * And nie vnto þe seuēth mo¹ Eld. ii,
 neth, when þe now þe Israelites eueri mā
 was in possession of his owne, and were
 come wth one consent into the porche that
 was before the east gate, Iesus þe sonne
 of Iosedech, his brethern the priestes and
 wth them zorobabel þe sonne of Salathiel,
 and his brethern rose vp, & made ready þe
 altare to offer burnt sacrificite vpo it, as
 it was cōmaunded in the boke of Moyses
 þe godli man. And althoughe other naciōs
 came against, & were their enemies, & all
 naciōs wronged the, yet set thei vth the
 altare

The third booke

Leuit. x. xlii.

i. Esdr. iiii. b.

Eccle. xlii. b

alter in his own place, & in due season offered sacrifices & burnt offerings both at morn & at euen, they kept * tolemly also þ feast of their tabernacles as it was commaunded by þ law they kept also daily sacrifices, & also their offerings vpon the sabaothes, calēdes, & al other hie feastes * Moreover al þ had made any vowe to God, begā to do sacrifice to him at þ kalēdes of þ. vii. moneth, although his temple was not yet builded vp & thei paid money to þ masons & carpenters, & gave meat, drinke, & carres vnto the of Sida & Tyre, to cary tres of Cedre fro libanus bi ship into the hauen of Joppes, euen as they had in commaundement by proclamation from Cyrus the kinge of Persias And in the second yere after that zorobabel, the sone of Salathiel was come vnto the temple of God vnto Hierusalem in þ seconde moneth, and Iesus the sonne of Josedech, with his brethern, and all the priestes & leuites, yea & al together, were come to Hierusalem from captiuite, they began to lai the foundation of the church of God, in the Calēdes of the second moneth of þ second yere after they were come into Iewrie & Hierusalem, & they made cheif ouerscers of the worke the Leuites euen from the. xx. yere of their age So Iesus with his sonnes & brethern, laboured fast, & his brother Cadmiel, the childre of Biadiabun, of Jode, & of Helia Dnue, with the

Of ESDRAS.

their sones and brethren, and al þ leuites
 w^{ch} one minde called fast vpon the worke-
 man & labored much þ the church of god
 might be builded. And as þ workmē wer
 laboring vpon the church of þ lord, the pri-
 stes stood in their stoles w^{ch} instrumētes of
 musike & trūpets, and also þ leuites that
 cam of Asaph, holding cimbals, & * sin-
 ging vnto þ lord and praising him after
 þ maner of dauid king of Israel: for thei
 spake aloud & song verses of gratulaciō
 & wit: for his goodnes & glorie was tho-
 rowout al Israel perpetually. Al þ peo-
 ple song w^{ch} trūpets, & cried out w^{ch} a loud
 voice singing þ praises of the lord for the
 building of his church. And thei came to
 þ building of this, of þ priestes & leuites &
 elder men þ had sene the old tēple, with
 great weping & lamentaciō, & mani song
 & cried out for ioie, in somuch þ for their
 lamentation þ trūpets could not be hard,
 & yet was þ noise very gacat, & hard far
 of. Wherfore when þ enemies * had hard
 the sound of þ tribes of Iuda & Bēiamin,
 & had found þ those that were let go out
 of captiuitie, did build a temple to þ lord
 god of Israel, thei went vnto zorobabel,
 Iesu & the chief men of þ families, & said
 We also wil help you to build: for we lik
 wise be obedient to your lord, & do sacrifi-
 ce frō þ time of Astarib king of Assiri-
 ans, which brought vs hitber. To whom
 zorobabel & þ other chief mē made answer

i. Para. xviii. b

B

i. ESD. iii.

The third booke

1. Esd. ii.

We and youe agre not to buyld a temple to our Lorde for we wil builde only to þ Lord God of Israel * as Cyrus kinge of Persians hath comaunded vs. And the inhabitantes of the lande meried the Iues and let theyr buildinge by partaking and other naughtie assemblies, so that they let the buildinge from finishing at the time of kinge Cyrus. This mer they let by þ space of.ii. yeres, vntil the raigne of Darius.

The. vi. Chapter.

1. Esd. v.
Nehem. v.

Aggeus and zacharie prophetic. They builde the temple withoute let or hynderaunce by the commaundementes of Darius.



And in the secōd yere of þ raigne of Darius, Aggeus & zacharie whych was the sonne of Addo beyng Prophetes, & propheticing in þ name of Israel what shuld hapē to þ Jewes, & inhabitantes of Iewry & Hierusalē, I say at þ same time zorobabel, Salathiel's sonne, & Iesus þ sonne of Iozader. began to builde the temple of þ Lord at Hierusalē, þ Prophetes of the Lordes ioynyng them selues vnto them. and helping them, At the same time was ther present Sisennes þgouernoure of Siria, & Phenicia & Sathrabusanes, with his felowes, and they axed them, vpon inhome beate you your selues bold to builde vp this temple, and go about thys greate buyldynge, and al other thynges?

Of Eſdras.

Neuertheleſſe the ſeniors of þe Jewes
had ſuche grace of the Lorde, þat their build-
ing was not let, vntil they had written,
and receauid letters agayne fro Darius.
The example of the Epiſtle þat was
wrytten and ſent to Darius.

Siſennes gouernour of Siria, & Iſhe-
nicia, and Sathraabusanes & his felowes
that be chief men in Siria, and Iſhenticia,
ſend greting to king Darius. We it well
known vnto our Lord þat king, that when
we were entred into Iudea, & were come
to the cite of Hieruſalẽ there we did find
the ſeniors of the Jewes which weare
as priſoners, building in the ſame cite of
Hieruſalem, a great temple vnto þe Lord,
and a new, with meruailous fine and pre-
cious ſtones, and þat the beames were now
layd vpon the walles, and þat worke to go
wel forward and the matter to come wel
to paſſe vnder their handes, & that it ſhuld
be perfourmed very gorgiouſly and with
much diligence. And when we had aſked
the ſeniors thus, at whose commande-
ment build you this church, or do you this
worke? I ſay when we had aſked theſe me-
of theſe thinges, and had demaunded, that
they ſhoulde wryte and ſignifie vnto you
who wer the beginners, and þat they ſhuld
write their captaines names: they made
vs this anſwere. We be the ſeruautes

The third boke

iii. Reg. vi. a

iii. Re. xxiii.
and. xxv.
i. Esd. v.

of the Lorde creator of heauē and erthe.
* And where as this temple many yeres
before this was built, of the great & most
mighty kyng of Israel, and finished, the
heauēly Lord (because our fathers of Israel
had angered him with their sinnes,
deliuered them into the handes * of Nabuchodonozzer king of Babilon in Chaldea, which pulled doune this temple and
brent it, and led the peple captiue to Babilō. And king Cyrus the first yere of his
kingdom in Babilō, send out his letters,
that this temple shuld be builded, & that
the holy vessels aswel of gold as of siluer
which Nabuchodonozzer had taken oute
of the temple of Hierusalem and set in
his owne churche, thesame kyng Cyrus
brought the againe fro thence out of Babilon: And thei were deliuered to zorobabel & Sanabassar a chiefe ruler, with
cōmaundementes þ thesame vessels that
were taken away, he shuld put the againe
in the temple of Hierusalem, and put the
again in the temple of þ Lorde, even in
their owne place. Then that noble man
Sanabassar, whē he was come hither,
he layd þ fundacion of the temple of the
Lorde at Hierusalem, and yet in buyldinge
frome that time to this day, is not
yet finished. Wherfore now if it please þ
king, let suche be made amonge þ kinges
writinges, & if it may be found, þ the building
of this tēple of the Lord at Hierusalem

Of Eldas.

Item be begon by þ kinges decree, that it
wil please our lord the king to certifi vs
of it. * Then king Darius comaunded þ i. Eld. vi.
searche should be made in al þ kinges li- iii. Eld. iii.
braries at Babilō, and in the cite if Ec-
batanis, which is in the cuntrei of Mede,
was founde one boke, in þ which it was
thus enacted. Citrus the king, in the first
yere of his reigne, comaunded a tēple to
be built at Hierusalem, where sacrifice
shoulde be done, & fire kept perpetually
whose height shoulde be .lx. cubites, & the
bredth, of as many cubites, w. iii. houses
of fine polished stone, & one house or losse
of thesame cuntrey stone, & al newe. And
that the charges shuld be payd out of Ci-
rus house, and þ the holy vessels of the tē-
ple of the Lorde, aswel of golde as siluer,
which Nabuchodonozet toke out of þ tē-
ple of Hierusalē, shuld be set again in the
same place þ thei were before. And he ga-
ue charge to Sisenna deputie of Siria & D
phenicia, that thei shoulde not meddle w
that place, but þ they shuld suffer zoza-
bel the seruaunt of þ lord, & deputy of Jue-
ry, & al the whole counsel of þ Iewes to
build in thesame place þ temple of þ lord
Moreover I thought mete to geue in co-
maudemēt, þ the bilding shuld be finished
and þ the Jues shuld be holpe, until þ tē-
ple of the lord were built vp. Also þ of the
tribute of Celosicia & phenicia a good fit-
pēd shuld be geue to the & their chief head

The third booke

3020babel, to be bestowed vpon oxen, rammes, & lambes, vpon corne also, salt & wine every yere continually without gaine say- ing as the preistes of Hierusalem shew it daylie to be spent, & that offerings may be gyuen to the hye God, for the king and his children, and supplications made for the prosperite of their life. Also it was enacted, that whosoever shoulde transgresse any of these writings or saynges, their shoulde be taken out of his ground a tre, wherupon he shuld be hanged, and al his goodes forfayre to the kynge. And therefore that Lorde, whose name is there celebrated, root out and put away all those kinges & people which put to their hand to hinder or trouble the buildinge of the temple of the Lorde that is at Hierusalem. These thinges haue Kinge Darius decreed, that all thynges shoulde be done exactlye according as is afore saied.

The temple is finished and dedicat, & the feast of unleuened bread is holden

1. Esd. vi.

¶



Then Sisennes, the deputie of Celosyria and Phenicia & Sathrabasanes with his felowes doinge the commaundementes of kinge Darius were very deligente in these holy workes, the elders of the preastes and the ouerseers of the temple helping them. And these holpe workes went forwarde

Of Eſdras.

forward and prospered, whē Aggeus and zacharias the prophets, did their propheticall offices, and they were brought vnto an ende after the commaundement of the Lord God of Israel, and the decre of Cyrus, Darius & Artaxerxes kinges of Persians, vnto the first yere of king Darius, in the which that most holie temple, was synyshe, the. xliii. daye of the moneth of Adar, the first yere of king Darius. And þ childrē of Israel aswel priestes as leuites and other of their felowes that came frō the captiuite, did as the booke of Moses commaunded them, and halowed for the dedication of the temple of the Lorde an hundred oxen. ii. hundred rammes. v. hundred lambes, and for the synnes of al the people of Israel. xii. kyddes after þ nomber of þ. xii. tribes of Israel, the priestes, & Leuites being arrayed in their vestimentes according to their tribes, & standinge in the worke of the Lorde God of Israel after the prescription of the booke of Moses, and the portars also standyng before euery doore. And the Israelites that were come from captiuite kept þ solempne feast of Easter, the. xliii. day of þ firste moneth when the priestes and the Leuites, with al them that came from captiuite were sanctified. For they were sanctified and offered the paschal lamb, for al them that were come oute of captiue, and they were

L.iii

sanctified

The thirde boke

sanctified altogether, and kyled the paschal lambe, for al their bretheren the priestes aswell as for them selues. Thus did al the Israelites that were come from captiuitie eate and make mery escappynge from the abominations of the lande of gentiles and folowers of the Lorde, and thei kept the feast of the vneleued bread seuen dayes, being verie meri in the sight of the Lorde, bycause he had turued the purpose and harte of the kynge of Assyrians toward them, and had stirred them to put to their handes to the workes of the Lord god of Israel.

The. viii. Chapter.

Eldas causeth the people to assemble, and come to gether and then readyth them the law. They kepe the feast of tabernacles.

ii. Eld. vii.

A



After these thinges were done, when Artaxerxes king of Persians reigned, came Eldas the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, the sonne of Schalum, the sonne, zadoch, the sonne of Achitob the sonne of Amarias, the sonne of Azarias the sonne of Meriob, the sonne of zacharias, the sonne of Saraias the sonne of Boccus, the sonne of Abischua, the sonne of Binices the sonne of Eleazar, the sonne of Aaron the first priest. This Eldas came up from Babylon, wel sene in the lawe of Moyses, which was given by God to Israel.

Of Esdras.

el, and the king made him right honoꝛa-
ble, & he was in greate fauoure with him,
in al that he would require. And w^h him
cam vp of the childꝛ of Iſrael to Hieru-
ſalē, as wel pꝛieſtes & leuites, as porters,
& holy miniſters the .vii. yere of y^r reigne
of Artaxerſes, & they came to Hieruſalē
in y^r fiſt moneth of y^r ſame .vii. yere of his
reigne. Foꝛ cūming from Babilon in the
new mone of y^r fiſt moneth, they came to
Hieruſalē, ſuche good ſpede did the Lord
geue them in their iourney. This Esdras
was a great cūning mā, ſo that he wold
let paſſe none of theſe thinges y^r were to
be taught bi y^r law of Moſes and cōmaū-
dementes of the lord, & could teach al Iſ-
rael al the rites & lawes. Unto this pꝛieſt
Esdras, & profeſſoꝛ of y^r law of God, was
deliuered a writing of king Artaxerſes,
whoſe example here enſueth.

King Artaxerſes vnto the pꝛieſt
Esdras, and profeſſoꝛ of the lawe
of the Lorde, ſendith gretteinge

I moued bi frindſhip & good wil, haue
thought good to ordain y^r eueri one of the
naciō of the Iucs, pꝛieſtes & leuites, that
were in our kingdō (al ſuche as thought
good ſhuld go w^h the into y^r land of Iſra-
el, as it hath pleaſed me & .vii. of my couſe-
lours let theſe ryſe and go this iourneie w^h
the, and after the lawe of the Lorde ſe to
the matters of Iewrie and Hieruſalem.

The thirde booke

And let them take with the giftes to Hierusalem for the Lord of Israel, suche as I and my frindes haue vowed: & all the gold and siluer that they may get in the land of Babilon, let them carie it to the Lord to Hierusalem, and al that is gotten by the offringes of the people, let the take it into the tēple of the Lord at Hierusalem, that aswel the golde as the siluer may be gathered to be oren, rāmes, lambes and other lyke, to be offered for sacrifices at Hierusalem vpon the altar of the Lord their God. Also, whatsoeuer thou and thy brethren wil do wth this gold and siluer, do it after the wil of the Lord, and the holy vessels of the Lord that we geuen the to serue in the tēple of thy god that is at Hierusalem, set them euen there before the Lord. Likewise al other thinges, euen as þ^y shalt thinke them necessary for the temple of thy God, thou shalt take them out of our regal treasour. For I king Artaxerxes haue charged my tresurers of Siria and Phenicia, þ^y whatsoeuer the priest Esdras the professor of the law of the hie God, shal send for, that they shal wth diligence geue it him: euen vnto the summe of an. C. talentes of siluer, and likewise also of corne, an. C. mesures and as many vessels of wine: And all other thinges let them bounteously be geuen after þ^y diuine law, vnto the hie God, that

Of Eldas.

that his wrath arise not against the kinges kingdom, & to his sones. We charge you also þe require no tare, nor tribute of the priestes, Leuites, holy singers, porters, ministers or any other that serue in this temple, and that no man take vpon him, to set any charge vpon them. And as for the **D Eldas**, according to thi diuine wisdom, appoint Iudges & arbiters, to shew the lawe throughout all Siria & Phenicia, euen such as be wel sene in the lawe of thy Lord, and such as be not, teache the, that whosoever breake the lawe of God or the kinges, maye be suerly punished, either by death or bodeli paine, or by amercement of money. or else by banishment. Then saide Eldas the writer. Blessed only be the Lorde God of my fathers þe hath geuen so good a mind vnto the king to magnifie his house that is at Hierusalem, and hath made me to be accepted & honored in the sight of the king, of his counsel, of his frindes & of his nobles: wherby, trusting vpon þe help of my Lord god, might ware þe bolder, whiche also hath geuen men vnto me of the stocke of Israel to go vp with me. i. Eld. viii.

And these are the heades of the kindreds or houses, eueri one as he is in degre which wet w me from Babilō in the time of the reigne of
kinge

The third booke

Kinges Artaxerxes

Of the sonnes of Ithameer, Berson: of the sonnes of Ithamer, Bamael: of the sonnes of Dauid, Bectus, the sonne of Secheniah: of the sonnes of Iphozos, zacharias, and wyth hym, were bylled an hundred & l. men: of the sonnes of captayn Moab Elihoenai the sonne of zacharie, and with him two hundred: of the children of zathoe, Secheniah the sonne of Iehziel, and with him.iii. hundred: of the sonnes of Adin, Obed the sonne of Jonathan. and with.ii. hundred and fiftie: of the sonnes of Elam, Josaias the sonne of Borholia, and with him seuentie: of the sonnes of Saphatiah zataish the sonne of Michael, and wyth him. lxx. men: of the sonnes of Joab, Obadias the sonne of Iehziel, & wyth hym ii. hundred and. xii. men: of the sonnes of Baimeah, Solomith & sonne of Josaphie, and with him an hundred. lx. men: of the sonnes of Babi, zacharias the sonne of Bcbai, and with him. xxviii. men, of the sonnes of Azgad, Johanan the sonne of Haccatan, and with him an hundred and x. men: of the sonnes of Adoniam, which were last, and these are their names, Elphalat, Ieciell, Semcias. and with them. lxxii. men of the children of Bagoi, Urbi, the sonne of Ithacuri, and with him. lxxii. menne. All these gathered I to gether at the riuer called Theras, where we pitched

Of Edrias.

shed oure tentes & taried there. iiii. daies
and there mustered. But when I founde
none there of þe kindred of the priestes and
Leuites, I sent an host, w^{ch} whō also came
Eleazarus, Maasmo, Aluathā Semaias
Horibun, Nathā, Eluathan, zacharim. &
Mesollā, which were the chief heades &
men of good experience. And I cōmaun-
ded them to go vnto that great man Ad-
deus, which dwelt in a place by the treso-
rie, and gaue them cōmaundementes to
shewe vnto Addeus, & his brethren, and
those that dwelt by the tresorie, þe they
shuld sende vs suche men as might exe-
cute the priestes office in the house of the
Lord our God. And so they brought vnto
vs (suche is the mighti hand of God)
men of good experience, frō amonge the
sonnes of Moab, the sonne of Leui, the
sonne of Israel. Serabiam with his son-
nes and brethren which were .xviii. and
Hasebiam, & Anno w^{ch} Ihesaiā his brother
of the þe sonnes of Chanane, whose sōnes
were .xx. and also of the holy ministers,
which Dauid had ordeined, and whiche
were þe chief for the Leuitical worke, I
say thei brought of holy ministers. ii. C.
& .xx. The cōmaunded I a fasting vnto þe
young mē before our God by vowe, þe they
shuld desyre of him a prosperous iournei
for vs. our childrē and our cattel. I durst
not requyre of þe king foremen or horsemen
to conuete vs safe against oure enemies.

The third booke

For we had sayd vnto the kynge, that the power of the Lorde our god shulde be wth them to do al thinges wel, that seke hym with the whole hart. And therfore again we besought God for these thinges. & we founde hym merciful vnto vs. And when I had chosen out of the rulers and of the priestes .xii. men, that is to say Serabia and Hasabia, & with them .x. of their brethren: I weyed vnto them the siluer and golde, and the holie vessels of the house of the Lorde and the giftes of the king and his counsaylers and of the noble men, & of al the people of Israel. I saye I gaue vnto the of β I had weied an hundred & .l. talentes of siluer, & of siluer vessel an hundred talentes, and an .C. talentes of gold, with xx. golden vessels, and .xii. of goodli brasse that glisned like the golde, and said vnto them. Ye are halowed vnto β Lord, and the vessels also are holpe, and this gold & siluer is vowed vnto β Lord, of our fathers. March therfore and kepe it wel vntill ye deliuer it vnto the rulers of the people, to the priestes, the Leuites, and to the principal m^{en} of the houses of Israel in Hierusalem, and in the chamber of the house of oure god and vntil the priestes & Leuites after they haue receyued this siluer and gold and vessels, byng it into the temple of the Lorde at Hierusalem. And when we were remoued fro the river, of
Thera

Of Eldas.

Thera the .xii. day of the first moneth we
 came to Hierusalem, the mighty hand of 1. Ch. viii.
 God defending vs, for from the first en-
 traunce into oure iourney the Lord saued
 vs from al our euempes, and we came to
 Hierusalem. And when þ third dayc was
 paste, the fourth day the siluer and golde
 that was wayed was deliuered in the
 house of þ Lord, vnto Marimoth the sone
 of Uria the priest, and with him vnto Es-
 leazar þ hinehes sonne, and to their fel-
 lowes Hojabad þ sounne of Iesu, and Ro-
 dias Bannui a Leuites sonne, I sape all
 was delpyered by nomber and weyght, &
 at the same time al the weyghte was wri-
 tē. And the sacrifice that was come from
 captiuite they offered it to the Lord God
 of Israel, for al Israel. xii. oren, nyntie,
 and six rammes. lxxii. lambes, and .xii.
 goares for synne, all to be sacrificed, vnto
 the Lorde. And after they hade deliuered
 the kinges comission vnto the stewardes
 and deputies of Celosiria, and þ hentia,
 they gaue great honoz vnto the people, &
 temple of God. * Now when these thinges
 were done the rulers came vnto me, 1. Ch. ix.
 and sayde: Neither the princes of the peo-
 ple of Israel, neither the priestes neither þ
 Leuites haue abstayned frome people of
 strange lādes, or from the filthines of the
 gentiles the Chananites, the Hethtites &
 þ herezites, the Jebusees, the Moabites,
 the

The third booke

the Egyptians. & Idumes. For they haue
maried with their daughters, euen they
and their sonnes, and the holy sede is mix-
glid with people of straung land, & parta-
kers of thys faulte and wickednes haue
bene the cheif rulers & heades, euen sence
the begynning of their rule.

And when I vnderstode these thinges,
immediatly I rente my clothes & holi be-
stimates, puld out & heare of my head and
my bearde, and sat me downe soroweful-
ly and heuie: and there came to me as I
mournid for thys synne al that were mo-
ued with & Lord god of Israel. And when
I had spt mournyng vntill the euenynge
sacrifice, then rose I vp from fasting, and
haupng my clothes al to rent, and the ho-
ly garment knelyng vpon my knees, and
holdynge vp my handes I sayde: O Lord
I am confounded and a shamed before thi
face, for our sinnes are become many vnto
our heades, and our wickednes euen from
the times of oure fore fathers is reached
vp to heauen, and euen at this dape be in
verie greate faulte and sinne. And for the
sinnes of vs & of our forefathers we with
our bretherne with our kinges, and with
our preistes, haue bene deliuered vnto the
kinges of the erth, into the sword, and in-
to captiuite, and became a spoyle with con-
fusion, & shame vnto this dape. And now
oh Lord God howe great is the mercie &
we

1. Chr. 1. vi. 6.

Dente. xxviii.

Of Elias.

We haue gotten of the : in that thou haste
left vs a roote and a name, in the place of
the sanctuarie that lighte shoulde shyne
agayne vnto vs in the house of the Lorde
our God, and that we shoulde haue meat
all the tyme of our bondage. For in oure
seruice we were not forsaken of the oure
Lorde, but thou madeste vs in fauoure
before the kinges of the Persians, so that
they gaue vs meate, and gaue honoure to
the temple of oure Lorde, both to repaire
the wasted places of Sion, and that we
shoulde haue a sure dwelling place in
Iudea, and Hierusalem. And nowe oh
Lorde, what shall we saie seinge al these
things be happened vnto vs? for we haue
broken thy commaundementes whiche
thou gauest vnto vs by the handes of thy
seruautes the prophetes, saying, The lad
that ye go vnto to haue it in possesse, this
land is defyled with the filthines of stra
unge nations, and filled wth their abhomi
nation, wherefore ye shall not ioine their
daughters vnto your sonnes in mariage,
nor marie your sonnes vnto their daugh
ters, no, ye shal not seke to haue peace wth
the at any time that you may wax strong,
and enioye this plentifull countrey and
geue it vnto your childe:en as they: enhe
ritance for euermore. So nowe all
these chaunces haue happened vnto vs for
sure euil dedes, and our greuous sinnes.

Deu. vii, 8.

Yet

The third booke

Yet hast thou Lord, giuen vs suche a roote,
that we are comen againe into our land,
and we are so wicked, that we haue bro-
ken thy statutes and commaundementes
agayn, and mengled oure selues with the
vncleannes of the outlandish herben might
test not thou haue bene so angry with vs,
euen to haue vtterly destroyed vs, so that
neyther roote, nor sede, ner name shulde
haue bene left vs? O Lord God of Israel,
thou arte ful of truth, for our roote endu-
reth yet to this present day. Behold now
are we in thy sight with oure synnes, and
we be not habile to stand before the in this
cause. When * Eldras had knowleged
these thinges before þ temple, with moch
prayeng, wepinge, and lieng flat vpon þ
grounde, there gatherid vnto him from
Hierusalem a greate multitude of men &
women of yong men & maydens, for there
was a verie greate wepyng and mournig
in the cōgregacion. Then Sechomas an
Israelite Jehiels sonne cryed out aloud
& sayd, O Eldra, we haue synned agaynst
the Lord, and we haue married outlandish
women of the heathen and nowe is al the
people of Israel at a stay. * Let vs ther-
fore bynde oure selues vnto the Lorde by
an othe, to put away al our wyues which
we haue taken of the heathen with theire
children, if you thinke it best, and al they
that be ruled by the lawe of God, as yse &

1, Eld. i. a

That is they
hauing in a do-
ubte what is
best to be done
and howe this
faute may be a-
mended
1, Eld. vi.

Of Esdas.

do this thing, for it is thine office, and we
wyl helpe the: quyte thy self manlye. So
Esdas arose and fro oze the chief priestes
and Levites and the chief of all Israel, to
do after these thynges: and they sware,

They. ix. Chapter.

After Esdas had read the lawe, the people
put away their straunge wyues, and then re-
sournyth euerye man merilye vnto his owne
dwellng:



Then Esdas after he was risen
out of the * porch of the temple
he went into the chamber of Jo-
hanan the sonne of Eliasib, and
there he taried, & neither eate nor drake,
bycause he mourned for þ greuous synnes
of þ people. And when proclamaciō was
made thorowout all Iewrie, and Hieru-
salem, that al that were come from capti-
uitie shuld come to Hierusalem, and who
soeuer was not there within two or thre
dayes after, according as the chief elders
had decreed, that cattel shulde be sacrifici-
ced, and they them selues put away from
the cōpanye of them that came from cap-
tiuitie wythin thre dayes the .xx. dawe
of the nynt moneth, were all they of the
tribe of Iuda and Benjamin gathered to-
gether at Hierusalem. And the whol mul-
titude sat trespiling in þ court of the tēple
for it was a very cold winter. So Esdas
arose vp, and sayd vnto them. Seing that

D. i. you

A
1. ESD. 10

Of Eldras.

you haue done wickedly, in that you haue
married outlandishe wyues, & so encreased
the sinne of Israel, now confesse the same
and geue prayse vnto the Lorde God of
our fathers, and obeyng his wil, seperate
your selues from the gentils, and outland-
ish wyues. Then cryed al the people a
loud and sayd, we wyl do as thou byddest
vs. But saynge here is a great multitude
and that it is the time of winter, and that
we be not hable to stande wythoute the
doores, and namelie that this is not the
worke of a daye or two (for wee be many
that haue synned in this thinge) let there
be appointed rulers amonge þe multitude
and who so euer in oure companyes haue
strangers to their wyues, let the appoint
a tyme, and be redy wpth the iudges and
elders of euerye place, vntil the wrath of
the Lorde be appeased touchyng this pre-
cept and commaundement. Then Jona-
than the sonne of Asaheli, and Abzias þe
sonne of Chachus toke the charge of this
matter and Mosolla, Ieui, & Sabbathai
holpe them: and in all these popules be-
haued them selues as men that wer come
from the captivitye. And the priestes be-
chose vnto hym the chief of the fathers,
namely these, that had sptte at the inqui-
sition of this matter in the new moone of
the tenth moneth. And the matters con-
cernyng the men that hade outlandishe
wyues

The thynde boke

wyues, was ended in the new moone of the first moneth. And of the prieses whiche had married outlandishe wyues were **l. c. d. f.** founde.

Of the sonnes of Iesu the sonne of Iosedech and his brethren, Masaias, Eliazer, Iorib, & Iodaius. These offered to put a way their wyues, and to offer rāmes for their ignorance. Of the sonnes of Immer, Hanani, zabdiah, Eanas, Samaias, Ieraal, Azarias. Of the sonnes of Ihesur, Elionas, Maaias, Iesmael, Rathanael, Ocidalus, and Alasah. And of the Leuites Iosabad, Semei, Colias called also Calitas, Partheias, Iohudas and Ionas. And of the holy singers, Elisib, and Baccburus.

Of the porters, Sallum & Tolbanes.

Of the Israelites.

Of the sonnes of Iphors, Ieremias, **t. c. d. viii. i.** Eddas, Malchias, Maelus, Eleazer, Asibias, Banaias. Of the children of Elam, Mathanias, zacharias, Iehial, Jerimoth and Halias. Of the sonnes of zachora, Eliadas, Elisib, Mothouias, Jerimoth, zabad, and Sardaius.

Of the sonnes of Bibai, Iohanau, and Hananias, and Iosabadus, and Emathi **D**as, Of the sonnes of Bani, Olamus, **D. ii.** Ma

The third booke

Maluch, Jedaias, Jasub, Jasael, and Jeremoth. Of the sonnes of Addin, Raaihus and Moosias, Laccunus and Banaias and Marhamias, & Bezelel and Bannui and Manasses. Of the sonnes of Amias, Elionas, Aseas, Malchias, Sammaias, Simon Chosamaos. Of the sonnes of Basan, Nathanas, Marhamias, Bannaios, Eliphalarb, Manasses, Semci. Of the sonnes of Banni, Jeremias, Moadi. Amra, Juel, Banaias Badias, Ionias Marimoth, Eliasib Marhamias, Marhamai, Eliasib, Bannui. Elialei, Samai, Selemias, Nathanas. Of the children of Dzor, Seli, Ezrel, Azael: Samaros, Zambis, Joseph. Of the children of Roba, Rathirbias zabad, Idai, Juel, Bananias.

All these married ourlandi the wyues, and forsoke them and their children. The priestes and Levites and all they that were of Israel, dwelt at Hierusalem, and thoroughout al the land in the newe moone of the seventh moneth, and the children of Israel were in their dwellinge when the whole multitude with one assente came together vpon the fflowre whiche is at the gate of the temple on the east side, and desired Esdras the prieste and reader to bring forth vnto them the lawe of Moses that was geuen by the Lorde God of Israel. And so the hye prieste Esdras in the newe moone in the seventh moneth brought

Of Esdras.

brought forth the lawe, that al þe people
both men and women mighte here it and
al the priestes also, and he reade it in the
first floure or stowe, that is before the ho-
lye doore of the temple from the morninge
erlie vnto none, before men and women
and all the multitude whiche gaue good
care vnto the lawe. And Esdras the priest
and reader of the lawe stode vpon a scaf-
folde of wood made for hym, and vpon his
righte hande stode by hym Marbathras,
Sanus, Ananias, Azarias, Urias Ezechi-
as and Balasamus: and vpon his left had
stode Phadaias, Misael, Malachie Aota-
suphos, Nabarias: and Esdras takynge
the booke before al the people (for he hym-
selfe sat chiefest honorable in al their sith-
tes) and while he expounded the lawe all
other stode vp, I say Esdras gaue thanks
vnto the Lord the hie God, the almightie
God of hostes, and al the people cryed
Amen. And Iesus, Bani, Sarabias, Fla-
minis, Acub, Sabathai, Hudaias, Ma-
saia Calira, Azarias, Iozabad, Hanan,
and Philaias the Levites helde vp their
handes and bowyd them selues vpon the
grounde, and expounded the lawe of the
Lorde, and made plaine the thynges that
wer reade. Moreover Hatherfates spake
vnto Esdras the hie byshope and reader
and to al the Levites that taught the peo-
ple and sayde thus: Seynge this daye is

The third boke

¶ Ed. viii.

halowed vnto the Lord, and that al haue
geuen them selues to wepinge, while the
lawe was in readinge, when ye be gone
hence, eate of the best, and drinke the swe
tiste, and sende dishes of meate to them
that haue none: For this daye is holy vnto
the Lord, and be not ye sorie.

Then went thei their way euerichone
to care and drinke and make merie and
seute meate with greate ioye to the
that had none. For thei were ex
ceedinglye reioysed throughe
the wordes that were read
vnto them in the lawe,
and were al together
at Hierusalem.



¶ The end of the thirde
booke of Edz. as.

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The fourth Booke Of Esdras.

The people is reprovved for their unthankfulness. God will find another people if these wil not be reformed.

The firste Chapter



The seconde booke of Esdras,
phet Esdras the sonne of
Saraïas, the sonne of Azarias,
the sonne of Helchia, the sonne of Sallum,
the sonne of Sadoc, the

sonne of Achitob, the sonne of Amerias,
the sonne of Azarias, the sonne of Sarai-
oth, the sonne of Saahias, the sonne of Uzi,
the sonne of Bochas, the sonne of Abisu,
the sonne of Phineas, the sonne of Elea-
zer, the sonne of Aaron, of the tribe of Le-
ui, which was prisoner in the land of Me-
des, in the reigne of Artaxerxes king of
Persia.

And the worde of the Lorde came vnto
me sayng: *go thy way, & shew my peo-
ple their sinfull dedes, and their children
D. iiii. there

Esa. lviij.

The fourth booke

their wickednesse, which they haue done
against me, that they maie tel their chil-
ders children thesame, for the finnes of
their fathers are increased in them. And
B why they haue forgotten me and haue of-
fered vnto straunge goddes. Am not I e-
uen he, that brought them out of the lande
of Egypt, fro the house of bondage? But
they haue prouoked me vnto wrath, and
despised my counsels. Pul thou out then
the heare of thy head, and cast al euil o-
uer them, for they haue not ben obedient
vnto my lawe.

It is a people without learninge and
nurtour. How longe shal I forbear the,
vnto whom I haue done so muche good?
* Many kings haue I destroyed for their
sakes: * Pharaos with his seruantes and
al his power haue I smitten doune and
slaine: * Al the nations haue I destroyed
and rote out before the, * and in the East
haue I brought thro landes and people
to naught, euen Tyre and Sidon, & haue
slaine al their enemies. Speke thou ther-
fore vnto them saynge: Thus saith the
Lorde: * I led you thoro the sea & haue
geuen you sure steeles sence the beginning
* I gaue you Moses to be your captain,
& Aaron to be the priest: * I gaue you light
in a pillar of fire, & great wonders haue
I done among you: yet haue you forgot-
ten me saith the Lorde.

Thus

Num. xxi. d
Exo. xxi. g
Num. xi.

Isa. viii. x. xii

Exo. xxi. e
Exo. iii. b

Num. xviii. a
Exo. xiii.

Of Exodus.

Thus saith the almightie Lorde: * I gaue you quailles to eate, and rentes for your succoure: Neuertheles ye murmured and ascribed not the victorie of your enemies vnto my name: yea, this same day do ye yet murmur. Where are the benefites that I haue done for you? When ye were hungrie in the wilderness, did ye not cry vnto me: Why hast thou brought vs into this wilderness, to kyl vs? It had bene better for vs, to haue serued the Egipcians, then to die in this wilderness. Then had I pitie vpon your mourninges and gaue you manna to eat. * Ye ate angels fode. * When ye were thirstie, did not I hew the harde stone, and cause water to flowe therout? For the heat, I couered you with the leaues of the trees. A good pleasaunt far lande gaue I you: I cast out the Chanaanites, the Herezites & Philistines before you. * What shal I do more for you, saith the Lorde.

Thus sayth the almightie Lord: * When ye were in the wilderness, in the water of the Amozites, being a thirst, and blaspheminge my name, I gaue you not fire for your blasphemies, but cast a tre into the water, and made the riuers sweete. What shal I do vnto the, o Iacob? Thou Iuda wouldeste not obeye me. * I will turne me to another people, and vnto those wil I geue my name, that they may kepe my statutes

Ero. xvi. d

Num. xlii.

Sap. xvi. c
Num. xx. d

Esa. vi. a
C
Ero. xv.

Ero. xlii.

The fourth booke

Exai. i. d.

Mat. xxiii.

Exai. i. d.

De. xvi. a.

statutes. Seynge ye haue forsaken me, I wil forsake you also. When ye despye me too be gracious vnto you, I shal haue no mercy vpon you. * When ye call vpon me, I wil not heare you. For ye haue defiled youre handes with bloud, and youre fete are swift to commit man slaughter. Ye haue not forsaken me (in a maner) but youre owne selves sayth the Lord. Thus sayth the almyghtye Lord: haue I not prayed you, as a father bys sonnes, as a mother her daughters, & as a nurse her yong babes, that ye wolde be my people, and I should be your God: that ye wolde be mi children & I should be your own father? * I gathered you together, as a hen gathereth her chikens vnder her winges. But now what shall I do vnto you? I shall caste you out fro my face? * When ye offre vnto me, I shal turne my face fro you: for youre solempne feast dayes, your newe moones, and youre circumcisions haue I forsaken. I sent vnto you my seruantes & p[ro]phetes, whom ye haue take and slayne, and to me their bodyes in peces. whose bloud I will requyre of youre handes, sayeth the Lord. Thus sayeth & almyghty Lord: your house must be desolate, I wil cast you out as & wind doth & strawe: youre children shal not be frutefull, for they haue despysed my commandement, and done the thyng that is euell before

Of Elias.

before me. Your houses will I geue vnto
a people that shall come, & they that ne-
uer herde me shall beleue in me: and they
vnto whome I neuer shewed token, shall
do the thinge that I commaund the. They
haue sene no Prophetes, yet shall they cal
their sinnes to remembrance, and know
lege them. I reporte me vnto the grace,
that I wil do for the people whych is to
come, whose children reioyse in gladnes:
and though they haue not sene me wth
bodily eyes: yet in sp^{ite} they beleue the
thing that I sape. And now brother be-
hold what great wor^{shi}pe, and se the peo-
ple that cometh from the East, vnto
whome I will geue the dukedome of A-
braham, Isaac and Iacob. Of Oseas, A-
mos, and Michas, of Joel, Abdi, Jonas
Naum, and Abacuck of Sophony, Agge-
us, zachary, and Malachi, whiche is cal-
led also an aungel (or messenger) of the
Lorde.

Malachi.

The. ii. Chapter

The Synagoge findeth fault wth the her-
owne children. The gentyles are called.

Thus saith ϕ Lorde: I brought
this people out of bondage, I
gaue the my commaundemen-
tes by my seruantes the Pro-
phets w^{ch} ϕ woldest not heare, & but des-
pised my counsels. The mother ϕ bare the
saith

*Or rather they
wold not hear*

The fourth booke

saith vnto the: Go your way ye childre, for
I am a wydowe & forsake: I brought you
vp with glandues, but wth sorow & heuines
haue I lost you: for ye haue synned before
the Lorde your God, and done the thinge
that is euell before him. But what shall I
nowe do vnto you? I am a widowe and
forsaken: go youre waye, & my chyldren,
and aske mercy of the Lorde. As for me, &
father, I cal vpon the for a wthnesse ouer
the mother of these childre, which woulde
not kepe my couenaunt: that thou bringe
them to confusion, and their mother too
a spople, that she bare no more. Let their
names be scatted abrode among the Hea
then, let theym be put out of the earth, for
they haue thought scorne of my couenaunt.

Woe be vnto the Mur, thou that biddest
the vnrightheous by y. Thou wycked peo
ple, remembre what I did vnto Sedom
and Gomorre, whose lande is t^{er}ned to
pitch and ashes. Euen so also wil I do vn
to all them. that heare me not, sayeth the
almigh: y Lorde. Thus sayeth the Lorde
vnto Edoas: Tel my people, that I wyl
geue them the kingdome of Hierusalem,
which I wolde haue geuen vnto Israel.
Their glory also wil I take vnto me. and
geue them the euerlastinge tabernacles,
which I had prepared for those.

B The tree of life shalbe vnto the a swete
smelling op^{er}temente: they shall neyther:
laboure

Of Elias.

labour nor be wery. So your way: & you
shal receiue it. Praye for your selues a
fewe daies. that ye way dwel therein.

Nowe is the kingdome prepared for you
therfore marche. Take heauen and earth
to witnes, for I haue broken the euell in
peeces, and created the good, for I lye
saith the Lorde. Moother embrace thy
children, and bringe them vp with glad-
nes: make their feete as fast as a piller,
for I haue chosen the, sayth the Lorde.

And those that be dead wyl I raise
vp againe from theyr places, and bringe
them out of the graue, for I haue know-
en my name in Israel. Feare not I mo-
ther of the childre, for I haue chosen the
sayth the Lord. And for thy helpe, I shal
sende the my seruauntes Esai and Jere-
mie, after whose counsaile I haue sancti-
fied and prepared for: he. xii. trees with
diuerse frutes, and as many welles, flow-
ing with milke and honny, and. vii. moun-
taines, wherupon there grow roses and
lilies, wherin I wyl fil my * children w-
ioye. Execute iustice for the widdowe, be-
Iudge for the fatherles, geue to the poore,
defende the comfortles, cloth the naked,
heale the wounded and sicke, laughe not
a lame man to skorne, defend the creple,
and let the blinde come into the syght of
my clerenes. Kepe the olde & yong with
in thy walles, wheresoeuer thou findeste

Ero. xii.

Or rather thy
children.

the

Tob. x. v.

Of Elias.

the dead, taken them, and buri them, and
I shal geue the, the firste place in my re-
surreccion. Holde thy (O my people) and
take thy reste, for thy quietnes is come.
Feed thy chyldren O thou good norse,
I stablyshe theyr fere. As for the seruantes
whome I haue geuen the, there shall not
one of them perishe. for I will seke them
from thy numbze, bere not thy selfe. For
when the daye of trouble and heuyness
commeth, other shall wepe and be sorow-
ful, but thou shalt be meri and plenteous.
The Heathen shall be gelous, but they shal
be able to do nothinge against the, sayth
the Lorde. My handes shal couer the, so
that thy chyldren shall not se the fyre e-
uerlastynge. Be ioyfull O thou mother
with thy chyldren, for I wyl deliuer the,
saith the Lorde. Remembre thy dead chil-
dren, for I shall brynge them oute of the
earth, and shewe mercy vnto them, for I
am merciful, sayth the Lorde almighty.
Embrace thy chyldren, vntil I come. and
shewe mercy vnto the, for my welles tune
ouer, and my grace shall not fayle. I El-
dras, receyued a charge of the Lorde vpo
the mount Oreb, that I shoulde go vnto
Israell. But when I came vnto Israell
they set me at naughte, and despised the
commandement of the Lorde. And ther-
fore I say vnto you. O ye Heathen that
heare and vnderstand, Loke for yor shepe
herde,

The fourth booke

herd, he shal geue you euerlasting rest: for he is nie at hande, that shal come in the ende of the worlde. Be readie to the rewarde of the kingedome, for the euerlasting light shal shine vpon you for euermore. I le the shadowe of thys worlde, receiue the ioyfulness of your glory. I reite lye my sauour openli: O receiue the giis that is geuen you, and be glad geuinge thanks vnto him, that hath called you too the heauenly kingedome.

Aryse up, & stande fast, behold the numbre of those that be sealed in the feaste of the Lorde, whiche are departed from the shadowe of the world, and haue receyued glorious garmentes of the Lorde. Take thy numbre O Spon, and shut up thy purrified, whiche haue fulfilled the lawe of the Lorde. The numbre of thy chyldren whome thou longedest for, is fulfilled: beseeche the power of the Lorde, that thy people which haue bene called from the begynnyng, maye be halowed.

I Eldras sawe vpon the mount Sion a great people, whome I could not numbre, and they all praysed the Lorde wryth tonges of thankesgeuinge. And in the myddest of them there was a yonge man of an hye stature, more excellente then al they, and vpon eury one of theyr hedes he set a croune, and was euer higher and higher, which I marueyled at greatly.

So

Apoc. vii.

The fourth booke

So I asked the Aungel, & said: Sp? what are these? He answered & sayd vnto me: These be they, that haue put of þ mortall clothing, and put on the immortall, haue testified & knoweledged the name of God: Nowe are they crowned, & receyue the reward. The sayd I vnto the aungel: what pong personne is it, that crowneth theim, and geueth them the palmes in their handes? So he answered and saide vnto me: It is the sonne of God, whome they haue knowledged in the world. Then beganne I greatlye to commende theim, þ stode so stilly for the name of the Lorde. And so the Aungel sayde vnto me: Go thy waye, and tell my people, what maner of thynges and how greate wonders of þ Lorde thy God, thou haste sene.

The wonderous workes which god did for the people are recyted. **E**ldras maruayleth þ God suffereth the Babylonians to haue rule ouer hys people which yet are synners also.

The.iii. Chapter.

In the thyrtye yere of the fall of the cytie, I was at Babilon, and laye troubled vpon my bed, & my thoughtes came vpon ouer my hert: for I sawe the desolacion of Sion, and the plenteous wealthe of them þ dwelt at Babilon: and my spret was sore moned, so that I began to speake fearful wordes to the most viest, & sayde, O Lord Lord,

Of Esdras.

Lord, þu spakest at the beginninge, when
thou plantedst the earthe (and that thy
selfe alone) and gauest commaundemente
vnto the people, and a bodie vnto Adam
whiche was a creature of thy handes,
and haste brethed in him þu breath of life, &
so he liued before the, & thou leddest hym
into Paradise, which garden of pleasure
thy ryght hande had planted or euer the
earth was made. And vnto hym thou ga-
uest comaundemēt to loue thy way, whi-
che he transgressed, and immediatli thou
appointedst death in him, and in his ge-
neracions. Of him came nacions, tribes,
people and kinredes out of nombꝛe. And
eueri people walked after their own wil
and did nice thinges before the, & as for
thy comaundemētes, thei despised them.

Gene. iii. v.

Gene. vi. b.

But in proces of time thou broughtest
the water floud vpon those that dwelt in
the world, and destroyedst them. And like
as the death was in Adam, so was the
water floud also in these. Neuerthelesse
one of them thou leftest, namely Noe w
his household, of whom came al righte-
ous men. And it happened that whē thei
that dwelt vpon the earth began to mul-
tiply and had gotten many children, and
were a greate people, they beganne to be
more vngodly then the first.

Gene. vii. b.

1. Pet. ii. d.

Now when they al liued so wickedlie
before the, þu diddest chose þu a man frō a-

monge

The fourth booke

Gen. xii. xv.

Gen. xxi. a.
Rom. ix. b.

Gene. xxi. c.
and xxxii. a

Exo. xxi. a
Deut. xlii. b

Gene. i. i.

monge them whose name was Abraham. Him thou louedst, and vnto him onelp thou shewedst thy wyl, and made a c-
uetlasting couenaunt with him, promi-
sing him that thou woldeste neuer for-
saue his sece. And vnto him thou gauest
Isaac, vnto Isaac also thou gauest Ja-
cob and Esau. As for Jacob, thou diddest
chose him, and put backe Esau. And so
Jacob became a greate multitude.

C And it happened that when thou led-
dest his sece out of Egypte, thou brough-
test them vp into the mount Sinaie bow-
yng downe the heauens, setting fast the
earth, moving the ground, making the
deythes to shake, & troubling the world.
And thy glory went thorow foure portes
of fire, and earth quakes & windes, and
colde that thou myghtest geue the lawe
vnto the sece of Jacob, and diligence vn-
to the generacion of Israell.

And yet tokest thou not awaie frome
them that wicked heart, & the law might
bringe forth frute in them. * For the first
Adam bare a wicked heart, transgressed,
and was overcome, and so be al thei that
are borne of him. Thus remained weake-
nes w the law in the heart of the people
with the wickednes of the roote: so that
the good departed away, and the euil a-
bode still, so the time passed away, and
the yeres were brought to an ende.

Then

Of Edo:as.

Then diddest thou rase vp a seruaunte ii. Reg. v. a.
called David, whom thou commaundedst
to build a cite vnto thy name, and to of-
fer vp incense and sacrifice vnto the ther
in. This was done now e. anie peres.
Then the inhabitants of the cite forsoke
the, and in all thinges did euen as Adam
and all his generacions had done: for
they also had a wicked heart.

And so thou gauest thy cite ouer into
the handes of thine enemies. Art thou of
Babilon then better and more righteous
then thy people, that they shall therefore
haue the dominion of Sion? For when I
came there, and sawe their vngodlines,
and so great wickednes, that it could not
be numbred: reade when my soule sawe so
many euill doers (in the .xv. pere) my
heart failed me, for I sawe, how thou suf-
ferest them in such vngodlines, and spa-
rest the wicked doers: but thine own peo-
ple hast thou rotted out, & preserved thine ene-
mies, and this hast thou not shewed me.

I can not perceiue howe this happeneth.
Do thou of Babilon then better, then
thou of Sion? *Or is there any other peo- Ier. x. d.
ple that knoweth the, saving the people
of Israel? Or what generacion hath so be-
leuid thy couenautes as Iacob? And yet
their reward apereth not, & their labour
hath no fruit. For I haue gone here & the-
re thorowe y^e heathē, & I see y^e they be rich

The fourth booke

and wealthe, and thinke not vpon chy ch
maundementes. Weygh thou therfore
oure wickednesse nowe in the balaunce,
and theys also that dwel in the worlde,
and so shal thy name be no where founde
but in Israel. Or wher is there a people
vpon earth, þ hath not sinned before the:
Or what people hath so kepte thy com-
maundementes? Thou shalt fynde, that
Israel bi name hath kept thy preceptes,
but not the other people and Heathen.

The.iiii. Chapter.

The aungel proueth Elodas, because he se-
med to entre into the profound iudgements
of God.



And the aungell that was sent
vnto me (whose name was U-
riel) gaue me an answer, and
sayde: Thy hert hath taken to
muche vpon it in this worlde, and thou
thinkest to comprehend the waye of the
hpest. Then sayde I: Yea, my Lorde. And
he answered me, and sayde: I am sente
to shewe the thre wayes, and to set forth
thre similitudes, before the: whereof if
thou canste declare me one, I will shewe
the also the waye, that thou desyrest too
se: and I shall shew the from whence the
wicked herre cometh. And I sayd: Tel
on my Lord. Then sayde he vnto me: Go
thy waye, weygh me the weyghre of the
fyre, or measure me the blast of the wind,

Of Eldras.

Or call me agayne the dave that is passe.
Then answered I and saide: What mā
borne is able too do that? Why requirest
thou suche of me? And he sayde vnto me:
If I shulde aske the, how depe dwellyn-
ges are in the sea? Or howe great water
springes are vpon þ firmament? Or how
greate water springs are in the begyn-
nyng of the depe? Or whiche are the out
goings of paradise? Peradventure thou
woldest sai vnto me: I neuer went doune
yet into the depe nor hell, neither did I e-
uer clime vp into heauen. Neuerthelesse
now haue I asked the but onely of fyre &
winde, and of the dave, where thorow we þ
haste trauailed, and from the which thou
canst not be seperated: and yet canst thou
geue me no aunswere of them.

He sayde moreouer vnto me: Thine
owne thinges, and suche as a-re growen
vp with the, canst thou not knowe: howe
should thy vessel then be able to compre-
hend the wawe of the biest, and now out-
wardly in the corrupt worlde, to under-
stand the corruption that is euidente in
my sight? Then sayd I vnto him: It wer
better that we were not at all, then that
we shuld liue in wickednes, and to suffer
aed not to knowe wherfore. He aunsw-
red me, and sayde: I went in a woad, and
the trees toke suche a deuice and sayde:
Come lette vs go and fyghte against the

B
Judith. ix. 6
11. Par. x. 11

The fourth booke

sea, that it maie departe away before vs,
and þ we maie make vs yet more wodes.

The fountes of the sea also in lyke ma-
ner toke this deuise, & sayd: Come, let vs
go vp, and fight agaynste the trees of the
wood, that we maye make oute land the
wyder, The thoughte and deuise: of the
wood was but vaine & nothinge worthe,
for the fyre came and consumed þ wood:
The thought of þ fountes of the sea came
lykewyse too naughte also, for the sande
stode vp and stopped them.

If thou were iudge now betwixt these
two, whome wouldest thou iustifie, or
whome wouldest thou coudemne? I an-
swered and sayde: Verelye it is a folthe
thoughte that they bothe haue deuised.
For the ground is geuen vnto the wood,
and the sea also hath hys place to beare
hys fountes. Then answered he me, and
sayde: Thou haste geue a right iudgement
why iudget thou not thy selfe also? For
like as the ground is geuen vnto þ wood,
& the sea to hys fountes *: euen so they þ
dwelle vpon earth, may vnderstande ne-
thinge, but that whiche is vpon earth:
and he that dwelleth aboue the heauens,
may onelye vnderstande the thinges, that
are aboue the heauens. Then answered
I, and sayde: I beseeche the. O Lord, let
me haue vnderstandynge: for it was not
my mynde to be curiours of thy hye thynges

Esai. lv. e.
Iho. iiii. e.
ii. Cor. ii. b.

Of Edras.

ges but of suche as we dayly medle with
all, namely, wherfore that Israel is blas
phemed of þ Heathē, and for what cause
the people (whome thou euer hast loued)
is geue ouer, to be punished of vngodli na
tions: and why the law of our fathers is
brought to naught, and the written coue
nantes come to none effect, and we passe
awaye out of the worlde as the gre hop
pers, and oure lyfe is a verpe feare, & we
are not worthy to optaine mercy. What
wyl he do then vnto his name, which is
called vpon ouer vs? Of these thinges
haue I asked question.

Then answered he me, and sayd: The
more thou serchest, the more thou shalt
maruel, for the world hasteth fast to passe
awaye, and cannot comprehend the thin
ges, that are promised for the righteous
in tyme to come, for this worlde is ful of
vnrightheousnes and weakenes.

But as concerning the thinges wher- i Iho. vi. c
of thou asked me, I wil tel the. The euill
is sowne, but the destruction thereof is
not yet come. If the euill sowe that is
sowne, be not turned vpside downe, and if
the place where the euill is sowne, passe
not away, then can not the thinge come
that is sowne with good. For þ corne of
euyl sowe hath ben sown in þ heart of mā
frome the beginning, and how much vnr
godline he hath he brought vp vnto this
tyme: and howe much shal he yet bringe

E.iiii. forth

The fourth boke

forth until he come into the barne?

Ponder now by thi self, when the corne
of euil sede is cut doune, howe greate a
barne shall it fyl? I answered and sayd:
How, and when shall these thinges come
to passe? Wherefore are oure yerres sowe
and euil? And he answered me sayyng:
Hast not thou to muche vpon the hieste,
for thy hastines to be aboue him is but
vaine, thou makest to much a do. Did not
the soules also of the righteous aske que
stion of these thinges in their holines, say
yng: *How longe shall I hope of this fa
shion? When cometh the frute of mi barn
and my rewarde? And vpon this Jeremi
el the archangel, gave them answer, &
sayd: Euen when the nombze of the sedes
is filled in you: for he hath weied þ world
in the balaunce: in measure and numbze
hath he measured the time, and moueth
it not, until the same measure be fulfilled
Then answered I and saide: O Lorde
Lorde, now are we al ful of sinne, and for
our sake peradventure it is not, that the
barne of þ righteous shall not be filled, be
cause of þ sinnes of the þ dwel vpon þ erth
So he answered me and sayde: Go
thy waye to a woman with chylde: and
aske of her when she hath fulfilled her nine
monethes, if her childebed maie kepe the
byrthe anye longer within her. Then said
I: No Lorde that can she not.

And

Epoc. vi. b

Of Eldras.

And he sayde vnto me: In bel the secretes
 places of soules are like the preuie cham-
 ber of a woman. For lyke as a woman
 that trauaileth, maketh hast, whē þ tyme
 and necessitie of the birth is at hande: E-
 uen so doth she hast to deliuer it that is Or rather do
 comitted vnto her. Take what thou desi- they.
 rest to se, it shalbe shewed the from the be-
 ginninge. Then answered I and sayde:
 If I haue founde fauoure in thy syghte
 & if it be possible, & if it be mete therfore
 shew me then, whether there be more to
 come then is past, or more past, then is for
 to come. What is paste I knowe: but
 what is for to come, I knowe not.

And he sayd vnto me: Stand by vpon
 the right side, and I shal expound the st- Or a figurall
 multitude vnto the. * So I stode, and be- declaracion of
 hold, an hote burninge ouen wente ouer the thing that
 before me: and it happened that whē the that is asked.
 flame was gone by, the smoke had the vp-
 per hande. After this there went ouer be-
 fore me a watery cloude, and sent doune
 much raine with a storme, and when the
 stormy raine was past the dropes remai-
 ned stil. Then sayd he vnto me: like as þ
 raine is more then the dropes, and as the
 fyre excadeth the smoke, even so the me-
 sure of the thinges that are past hath the
 vpper hand. Then went the dropes and
 the smoke aboue: & I prayed & said: Mai-
 I liue (thinkest thou) vntyl that tyme?

Or

The fourth booke

Some reade
my life.

O: what shal happen in those dayes. He answered me, and sayde: As for the tokens wherof thou askest me, I may tel þ of them in a parte: but as touching* thy lyfe, I maye not shewe the, for I am not sent therefore.

The.v. Chapter.

Eldas and the Angel comen together.



Evertheleste, as concernynge the tokens, marke this: Beholde the dayes shal come, that they which dwell vpon earth, shalbe

O: rather shal
be taken, or be
beguiled with
grete riches.

Mat. xxiii. a

O: rather
more thē thou
nowe seest, or
herdste longe
ago.

taken in a grea'e number*, & the waye of the treeth shalbe hyd, & the laude shal be baren from sapth*: but unquyte shal haue the vpperhande, lyke as thou haste sene now, *and as thou haste herde long ago. And the land þ thou seyst nowe too have rule, shalt thou shortly se waste. But if god graunt the to liue, þ shalt se after þ third tropet that the sunne shal sodenly shyne agayne in þ nyght, and þ moone thre tymes in the dave, and bloude shal droppe oute of woode, and the stone shal geue hys voyce, and the people shalbe unquiet: and euen he shal rule whom they bore not that dwell vpon earth, and the foules shal flye, and the Sodomitysh sea shal cast out fysh, and make a noyse in the nyght, whiche many shal not knowe, but they shal all heare the voyce therof.

There shalbe a confusion also in manie
pla

Of Eldras.

places and the fyre shalbe oft sent agayn,
and the wild beastes shall go their waie
and monstuous women shal beare mon-
sters, and salt waters shalbe found in the
swete: one friend shal fight a gainst ano-
ther: then shal al wit and understanding
be hid and put asyde into their secret pla-
ces, & shalbe sought of man, and yet not
found: Then shal vnrightheousnes and vo-
luptuousnes haue the vpper hande vpon
earth. One land also shal aske a nother,
and say: is righteousnes gone thorow þ?
And it shal say: no. At the same tyme shal
men hope, but nothing obtaine: they shal
laboure, but their waies shal not prosper.

To shew the such tokens I haue leue, B
and if thou wilt pray againe, and wepe
as now, and fast seven daies, thou shal
heare yet greter thinges. Then I a wa-
ked, and fearfulness went through al my
bodie, and my minde was feble and care-
ful, so that I almost sowned with al. So
the aungel that was come to talke with
me, helde me, comforted me and set me
vp vpon my fete.

And in the second nyght it happened
that Salathiel the captaine of the peo-
ple came vnto me sayng: Whete haste þ
ben? & whi is thi countenance so heauie?
Knowest thou not, that Israel is comit-
ted vnto the, in the laude of their capti-
uete? Up then & care, and forsake vs not

The thynde boke

That is among
the handes of
them whiche
by crueltie are
wolves.

as the shepheard that leaueth his flocke
in the handes of wycked wolves. * Then
sayde I vnto hym: Go thy waye from me,
and come not nie me: and he heard it, and
as I sayde, so wente he his waye from me.
And so I fasted seven dayes, mourninge
and weppinge lyke as Aziel the Aungell
commaunded me. And after seven dayes
it happened, that the thoughtes of my
hert were very greuous vnto me againe
and my soule receyued the spiryte of vnder-
standyng, and I began to talke with
the moost hiest againe, and saide: O Lord
Lorde, of euery wood of the earth and of
all the trees therof, thou hast chonsen the
one onely vyneparde: and of all landes of
the whole worlde thou hast chosen þ one
pyrte: and of all fountes of the grounde
thou hast chosen the one lype: and of all
the depthes of the sea thou haste fylled þ
ene riuer: and of all builded cyties thou
hast halowed Sion vnto thy selfe: and of
all the foules that are created, thou haste
named the one doue: and of all the cattel
that are made thou haste prouyded þ one
shepe: and amonge all the myltytudes of
folkes thou hast gotten the one people, &
vnto thys people whome thou louedeste
thou gauest a law, that is proued of al.

And now, O Lorde, why hast thou ge-
uen this one people ouer vnto mani: and
vpon the one roote thou haste prepared
other

Of Eldras.

order, and why hast thou scattered the one
only people among many? which treade
them downe, yea why they haue euer with-
stande thy promises, and neuer beleued
thy covenantes: And though he þ were
enemi vnto thi people, yet shouldest thou
punyſhe them with thine owne handes.
Now when I had spokē these wordes, **C**
the Angel that came too me the night
afore, was sente vnto me, and sayde vnto
me: Heare me, and hearken to the thyng
that I saye: and I shall tell the more.
And I sayd: Speake on my Lord.

Then saide he vnto me: Thou arte
forevered and troubled for Israels sake
Louest thou that people better then him
*that made them? And I said: No Lord,
but of very griefe and compassion haue **O** rather ha-
I spoken. For my reines paine me euery **ter the he that**
houre, because I would haue experience **made them,**
of the way of the moste hyest, and to seke
out part of his iudgement. And he sayde
vnto me, þ thou mayest not. And I sayde,
wherfore Lord? Wherunto was I borne
thē? Or why was not my mothers chylde
bedde then my graue? So had I not seene
the misery and trouble of Iacob, and the
trauayle of my people of Israell.

And he sayd vnto me: Rumble me the
thynges that are not yet come: gather
me together the droppes, that are scat-
tered abrode: make me the floures grene
again.

The fourth booke

Or rather the
end is at hande.

agayne, that are wythered : open me the
uyng that is closed : and bryng me forth
the wyndes, that are shut vp : Shewe me
the ymage of a voyce, and then shal I de
clare the thyng, that thou labourest to
knowe. And I sayde : O Lord, Lord, who
maye knowe these thynges, but he þ hath
not his dwelling with men ? As for me, I
am vnwyse : how maye I then speake of
these thynges wherof þ askest me ? Then
sayde he vnto me : lyke as thou canst do
none of these thynges that I haue spoke
of, euen so canst thou not fynde oute my
iudgemente, or in the ende the loue that
I haue promised vnto my people. And I
sayde : Behold O Lord yet art thou nye
vnto them that haue no ende : * & what
shall they do that haue bene before me,
or we that be now, or they that shal come
after vs ? And he sayde vnto me : I wyll
licken my iudgemente vnto a ryng. Like
as there is no slacknesse of the laste, euen
so is there no swyftnesse of the fyrste. So
I answered and sayde : couldest thou
not make these (that haue bene made, &
that be now, and that are for to come) in
one, that thou mightest shewe thy iudge
ment the sooner ? Then answered he me,
and sayde : The creature maye not haste
about þ maker, neither may the worlde
holde them at once, that shalbe created.

And I saye, How hast thou saide then
vn-

Of Esdras.

unto thy seruaunt, that thou lyng ma-
ker hast made þ creature liuinge at once,
and the creature bare it? euen so mighte
it no we also beare them that be present,
at once. And he sayde vnto me, Aske the
childebed of a woman, and saie vnto her,
If thou byngest forth children, why doe
est thou it not to gether, but one after a-
nother? Shal I her therfore, to bring forth
ten childre at once. And I sayd she canne
not, but muste do it one after another.

Then sayde he vnto me: Euen so haue
I geuen a chyldebede vnto the earth. for
those that be sowne vpon it by proceste of
tyme. For like as a pong childe may not
bynge forth the thynges that belonge
to the aged, euen so haue I ordeyned þ
worlde whiche I made.

And I asked and sayde: Seynge thou
hast now geuen me a waye, I wil speake
before the: for our mother of whom thou
hast tolde me, is yet yonge, and nowe she
draweth nye vnto age, He answered me,
and sayde: Aske a woman that beareth
children, and she shall tell the. Saye vnto
her: wherfore are not they (whom þ hast
now brought forth) lyke those that were
before þ, but lesse of stature? And she shall
answere the. They that be borne in the
youth of strength, are of one fashion: & they
that are borne in the tyme of age (when
the chyldebed faileth) are other wyse.

Consp=

The fourth booke

Consydre now thy selfe, how that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye, as the creatures which nowe beginne to be olde, and haue passed ouer the strength of youth. Then sayde I: Lorde I beseeche the, if I haue founde fauoure in thy sighte, shewe thy seruante by whom doest thou vset thy creature?

The. vi. Chapter.

The Angel instructeth Eldas, and geueth hym aunswere to his questions.

O to whome wilt thou commit the ouersight of thy workmanship.



And he sayde vnto me: In the begynnyng when the grounde was made: before the worlde stode, or euer the windes blew, before it thondred and lightened, or euer the foundations of Paradise were laied, before the fayre floures were sene, or euer the moucable powers were stablyshed, before the innumerable multitude of angels were gathered together, or euer the highnesses of heaue were lifted vp, afore the measures of the firmamente were named, or euer the chymneys in Sion were hote, and or the present yeaeres were sought oute, and or euer the inuenciōs of the that nowe synne, were put asyde, before they were sealed that nowe gather faith for a treasure: then did I consydre & ponder all these thinges, and they all were made thorow me, and thorow none other
by

Of Efdras.

by me also they be ended and by none other. Then answered I, and sayd: which shal be the parting asunder of the times? Or when shalbe the end of the firste, and the beginning of it that foloweth? And he sayde vnto me: Frome Abraham vnto Isaac, when Iacob and Esau wer borne of him, Iacobs hand helde first the heele of Esau: for Esau is þe end of this worlde and Iacob is the beginning of it that foloweth. The hande of man betwixte the heele and the hande. Other question (Efdras) aske thou not.

Gene. xxv. 26

I answered then, and sayd: O Lorde, Lorde, if I haue founde fauoure in thy sight, I besech the shew thy seruauit the ende of thi tokens, wherof thou shewdest me part the last night. So he answered and said vnto me: Stand vp vpon thy fete and here the perfectte voyce and sounde. There shal come a great mocion, but the place where thou standest shal not be moued. And therfore when thou hearest the wordes, be not afrated: for of the ende shall the woorde and foundation of the earthe be vnderstande. And whie? the worde thereof trembleth and quaketh, for it knoweth that it must be changed at the ende. And it happened, that when I had hearde it, I stode vp vpon my fete, and hearkened: and beholde, there was a voice that spake, and the sound of it was

J. i.

lyke

The fourth booke

lyke the sounde of manye waters, and it
sayde. Beholde, the dayes come, that I
wyl begynne to drawe nye, and to viset
them that dwell vpon earth, and wyl be
ginne to make inquisition of them, what
they be that haue hurte euery wyth vn-
righteousnes, and when the lowe estate
of Syon shalbe fulfylled: and when the
worlde, that shall vanyshe awaye, shalbe
ouersealed, then wil I do these tokens.

The bookes shalbe opened before þe sye
mament, and they shal se al togerher, and
the chyldren of a yere olde shal speake
with their voices: the womē with childe
shal bynge forth vntimely chyldren of
thre or foure moneths olde, and they shal
lyue and be caryed by: and sodenly shal
the towne places appeare as þe vnsowne
the ful store houses shal sodenly be found
emptye, and the trompet shal geue a sou-
de, which when euery man heareth, they
shalbe hastily afrayed. At that time shal
frendes fight one agaynst another lyke
enemyes, and the earth shal stande in
fear with them.

The springes of the welles shal stode
still, and in thre houres they shal not
runne Whoso euer remayneth from all
these thynges that I haue tolde the, shal
escape, and se my saluacion, and the ende
of your world. And the meime that are
receyued, shal se it, they that haue not
casted

Mat. ix. a
Mat. vii. a

Or healeth all
wothe.

Of Elias.

tasted death some they: by: the: and the
hearte of the indwellers shall be chaun-
ged, and turned into another meaninge.
for euell shall be put oute, and disceite
shall be quenched. As for saythe, it shall
flourish, corrupcion shall be ouercome:
and the truth, which hath bene so longe
without fruite, shall be declared. And
it happned when he talked with me, that
I looked demurely vpon him, before whiche
I stode, and these wordes sayde he vnto
me: I am come to shewe the the tyme of
the night for to come.

If thou wylt praye yet more, and fast
seuen dayes agayne. I shall tel the more
thinges, and greater then before: * for
thy voyce is hearde before the hieste: for
whiche the myghtie hath sene the righte-
ous dealinge, he hath sene also thy chas-
tite, whiche thou haste had euer sence
thy yowthe: and therefore hath he sente me
to shewe the all these thinges, and to say
vnto the. Be of good comforte, and feare
not and hast not with the tymes that are
passe, to thinke vaine thinges, and make
not haste * of the later times.

And it happened after this, that I
went again, and fasted sene daies in like
maner, that I might fulfil the .iii. weekes
which he told me. In the eight night was
my heart be- ed within me again, and I
began

Which I may
heare in the day

Or by making
haste thou go
from the reme-
brance of the
latter times.

The fourth booke

Gene. i. a.

began to speake before þ hiest: for mi spirit was greatly set on fyre, and my soule was in distresse and saide: O Lorde thou spakest vnto thy creature frome the beginning (euen the first daye) and saidest: *Let heauen and earth be made, and the worde was a perfect worke. And then was ther the spirit, and darknesse were yet on every side, and silence: there was no mannes voice as yet beside the. Then commaundedst thou a faire light to come forth out of thi treasures, that thi worke myght appeare and be sene.

Upon the second day thou madest the spere of the firmament, and commaundedst it to parte a sunder, and to make a diuision betwixte the waters, that the one part might remaine aboue, and the other beneth. Upon the thirde daye thou broughtest to passe, that the waters were gathered in the seuenth part of the earth. Sixe partes hast thou dried vp, and kept them, to the intent that men might some and occupy husbandry therein. As sone as thy worde wente forth, the worke was made. For immediately there was great innumerable frute, and many diuerse pleasures and desires of temptation, floures of changeable colour and smel, and this was done the thirde daye.

Upon the fourth daye thou commaunded that the sunne shulde geue his shine, and

Of Edoas.

and the moone her lyght: the sterres dydest thou set in order, and * gauest them a charge to do seruice eue vnto man, that was for to be made. Deu. lxxx. Upon the fifth daye thou * saydeste vnto the seventh parte Gen. i. c. (where þ water was gathered) þ they should bring forth diuerse beastes, foules and fyshes. And so it came to passe, that the domme water and withoute soule, brought forth liuing beastes, at the commaundemēt of god, that al people might prayse thy wonderous workes. Then diddeste thou preserve two soules, the one thou calledst Enoch, and the other Leuiathan, and didest seperate the one frome the other: for the seventh parte (namely, where þ water was gathered together) myght not hold them both. Vnto Enoch thou gauest one parte, whiche was dried by the thirde daye, that he should dwell in the same part wherein are a thousande hylls. But vnto Leuiathan thou gauest the seventh parte, namelye the moyste, and hast kept him to deuoure what thou wylt, and when. Upon the syxt day thou gauest commaundement vnto the earth, that before the it should bringe forth beastes, cartell, and all that crepte, and besides this, Adam also, whome thou madeste Lorde of all thy creatures. Of him come wee all, and the people also whom thou haste chosen, specially vnto thi selfe.

The fourth booke

All this haue I sayde nowe, and spoke be
fore the that I might shew, howe that þ
worlde is made for our sakes. As for the
other people whiche also come of Adam
thou haste sayde that they are nothinge,
but be like a spetle, and haste lickened þ
abundaunce of them vnto a droppe (that
fallerh) from the rose of the house.

Exo. lxxxv.

And nowe, O Lorde, þ Heaiven which
haue euer, bene reputed as nothing, haue
begonne to be lordes ouer vs, and to de-
uoure vs; but we thy people (whō þ haste
called the first borne, thy oneli begotten,
and thy seruēt louet) are geue into their
handes and power. If the worlde nowe
be made for our sakes, whi haue we not
þ inheritance in possession with þ worlde?
How longe shal this endure?

The.vii. Chapter.

The angell sheweth Eldras many thynges
too come.



And it happened after that I
had spoken out these woordes,
there was sent vnto me an An-
gel, which had bene by me also
the nyghtes afore, and he sayde vnto me:
Up Eldras, and heare the woordes that
I am come to tel the. And I sayd: Speake
on Lorde my God. Then sayde he vnto
me: The sea is set in a wide place, that it
might be deepe and greate: but the en-
traunce is narrow and smal like a ryuer.

For

Of Eldras.

For who wolde go into the sea, to looke
and to rule it? If he wente not thorow
the narrowe, howe myghte he come into
the broad?e?

Atem another: A citie is builded and
se: vpon a broad?e fild?e, and is ful of all
goodes: the entraunce is narrowe and so
daine, like as if there were a fire at the
ryghte hande, and a deepe water at the
lette, and as it were onel?e one strayte
pathe betwixte them both, so smale that
there coulde but one man go there.

If this citie now?e were geuen to an
heye, and he neuer went thorow the pe
rilouse way, howe woulde he receiue his
inheritaunce? And I sayd: It is so Lord
Then sayde he. Euen so is Israell also a
porcion. And whie? for they? sakes haue
I made the world: and when Adam tres
gessed my statutes, then was the thinge
iudged that was done. Then were the
entraunces of the worlde made narrowe,
full of sorowe and trauaile: They are
but fewe and euill, full of perilles and la
boure. For the entraunces of the fore
worlde were wide and sure, and brought
immortal fruite.

If thei now? which are entred into this
worlde, may not comprehend these strait?e
and vaine thinges, much lesse maye they
comprehend and vnderstande the secrete
thynges. Why disquietest thou thy selfe
I.iiii. then.

The fourth booke

then saynge thou arte but a corruptible man? And what wouldest thou knowe, where as thou art but mortal? And why haste thou not receyued into thine herre the thyng that is for to come, but that is present?

Deu. viii.

O rather shal
the righteous
suffer strayne
things whilse
they truste for
things plea-
sant or wide.

Then sayd I, O Lord, Lord, þu haste ordeyned in thy lawe, * that the righteous shoulde inheret these thinges, but that þu vnfaithfull and vngodly shoulde verish.

Neuerthelesse the righteous shall suffer strayne thynges * and hope for wyde, for they that haue liued vngodly and suffered strayne thynges, shall not se the wyde.

And he sayd vnto me; Ther is no iudge aboue God, and none that hath vnderstaundyng aboue the Hyst. For there be many that perishe, because they despyse the lawe of God that is set before them. For God hath geuen strait commaundement too suche as come, that they know what they do, & howe they shoulde lue: and if thei kept this thei shuld not be punished.

Neuerthelesse they were not obedient vnto hym, but sate agaynst hym, imagined vayne thynges, and purposed to synne, and said moreover that there was no God, and that God regarded it not, His wayes haue they not knowen, his lawe haue they despyed and denyed his promises: in hys statutes and ordinaunces haue they not bene faithfull and stedfast

Of Eld: as.

fast, and haue not performed his workes.

And therfore Eld: as vnto the ful, plenty: and to the empty, emptinesse. Behold, the tyme shall come that these tokens whiche I haue tolde the shall come too passe, and the byrde shall appeare: and þe earth þe now passeth a wat, shall be shewed and whosoever is deliuered from the forsayde euels, shall see my wonders. For my sonne Iesus shall be openli declared, with those that be with him: and they that remain, shall be mery in .iiij. hundred yeres.

After these same yeres shall my sonne Christ dye, and al men that haue lyfe and the worlde shall be turned into the olde silence. vii. dayes, lyke as in the fore iudgements, *so that no man shall remayne. And after seven dayes, the worlde that yet awaketh not, shall be raysed vp, and shall dye corrupte. And the earthe shall restore those that haue slepte in her, and so shall the dust those that dwell in silence, and the secret places shall deliuer those that be committed vnto them. And the mooste hyest shall be openlye declared vpon the seate of iudgemente and all misery shall vanyshe awaye, and long suffyringe shall be gathered to gether. But the iudgement shall continue, þe truth shall remaine and fayth shall ware stronge, the worke shall folowe, and þe rewarde shall be shewed, the righteousnesse shall waiche, and the

As there
was silence be
fore the world
was made.

The fourth booke

Gene. xii.
Exo. xxxii.

ii. Reg. xlii.

ii. Para. vi. c.

iii. Reg. xlii. a.

Zaco v.

iii. Reg. xviii.

the vnrightheousnesse shal beare no rule.

Then sayd I: Ab: abam * prayed fyrst
for the Sodomites, and Moyses * for the
fathers that synned in the wilderness,
and he that came after him for Israel, in
the time of Achas and Samuel: and Da-
uid * for the destruction, and Salomon
for them that came into the Sanctuari,
and Elias * for those that receyued rai-
ue, and for the dead, that he mighte lyue:
and Ezechias for the * people in the time
of Sennacherib: & diuerse other in lyke
maner, whiche haue prayed for many.

Euē so nowe seynge the corrupte is
growne vpon, and wickednes increased, and
the righteous haue prayed for the vngod-
ly, wherefore shal it not be so now also?

He answered me, and sayd: This pre-
sent worlde is not the ende, there remain-
eth muche honoure in it, therefore haue
they prayed for the weake. But the daye
of demer shalbe the ende of this tyme, and
the begynnyng of the immortalitie for
to come, wherein al corrupciō vanishe-
th, all voluptuousnes is lowed al misbeleue
taken awayne, righteousnes growne, and
the verpe syronge vpon. Then shal no man
be able to saue him that is destroyed, nor
to oppresse him that hath gotten the vic-
tory. I answered then, and sayde:

This is my first and laste saying: that
it had bene better, not to haue geuen the
earthe

Of Eldias.

earth vnto Adam, or else when it was ge-
uen him, to kepe him that he shoulde not
sinne. For what profit is it for men now
in this presente time to liue in heauesse,
and after death to loke for punishment?
O thou Adam, what hast thou done? For
though * it was thou that sinned, thou Rom. v.
art not fallen alone, but we al that come
of the. For what profite is it vnto vs, if
there be promised vs an immortall time
where as we meddle with deadlie wor-
kes? and that there is promised vs an e-
uerlasting hope, where as we our selues
are euell and vaine? and that there are
layd up for vs dwellinges of health and
freedome, where as wee haue liued euell:
and that the worship of the hiest is kepte
to defende them whiche, haue led a paci-
ent life, where as we haue walked in the D
most wicked wayes of all: And that ther
shalbe shewid a paradise, whose frute en-
dureth for euer, wherein is freedome & re-
medie, where as we shall not go in: for
we haue walked in vnpleasaunt places:
And that the faces of them whiche haue
absteined, shal shine aboue the starres,
where as our faces shall be blacke and
darke? For while we liued and did vni-
ghteousse, wee considered not that we
shoulde suffer therfore after death.

Then answered he me and said: This
is the consideration and thought of the
batail

The fourth booke

battaile which man hath vpon the earth
that if he be ouercome, he shall suffer as
thou hast sayde. But if he get the victorie
he shall receiue the thing that I saye. For
this is the life, wherof Moses spake vn-
to the people saynge: * Chose the lyfe
that thou mayst liue. Neuerthelesse they
belueued him not, neyther the prophetes
after him. No nor me whiche haue spo-
ken vnto them, that heauines should not
reache vnto them to their destruction,
like as ioie is for to come ouer those that
haue suffered them selues to be insur-
med in saluacion.

I answered then and sayde: I know
Lorde, that the best is mercifull, in that
he hath mercy vpon them, which are not
yet in the world, and vpon those also that
walke in his lame: and that he is paci-
ent * and longe suffering towarde those
that haue sinned in their workes: and
that he is liberall to geue where as it re-
quireth: and that he is of greate mercie,
for he multiplieth his louing kindnes
toward those that are present, and that
are paste, and to them whiche are for to
come, for if he multiply not his mercies
the world shall not be made liuinge, with
those that dwell therein: He geueth also,
for if he gaue not of his goodnesse þ they
whiche haue done euil, might be eased þ. r
thousande parte of men shoulde not be
made

Deu. xxx. d

Rom. ii. a

Of Esdras.

made Iyuyng. And if the iudge forgane
not those that be healed with his word,
and if he wolde destroye the multytude
þat stryucth, ther should be very fewe lefte
in an innumerable multitude.

The .viii. Chapter.

Esdras prayeth God rather to lōke vpon hys
owne mercy then on the synnes of the people.

And he answered me, sayinge:
The mooste Gpēt made thys
world for many, but the world
to come for few. I will tel the
a similitude, Esdras: As whē thou askest
the earthe, it shall saye vnto the, that it
geueth muche moulde, wherof earthen
vessels are made, but litle of it that golde
commeth of. Eue so is it woth the worke
of this world. * There be many created,
but fewe shalbe preserued. Then answered
I and sayde: Then swalowe vp the
wittre (thou soule) and deuoure the vnder
standinge, for thou art agreed to hearken
and to geue eare, and willing to prophe-
cie: for thou haste no longer space geuen
the, but onely to liue. O Lorde, wilt thou
not geue thy seruant leue: that we may
praye before the. and that thou mayest
geue sede vnto oure herte, and build oure
vnderstandyng, that there maye come
frute of it: and that euery one whiche is
corrupte, and beareth the state and place
of

Mat xx. 6
and. xxi. 6

The fourth booke

of a man, maye lyue:

For thou art alone, and we all are one workman of thy handes, lyke as þu hast said, & lyke as the body is fashyoned nowe in the childebed, and thou geuest the membris, and thy creature is preserved in fyre and water: and .ix. monethes doth thy worke suffre thy creature, whiche is fashyoned in her: but þe thinge that preserveth and it that is preserved, shall both be kepte to gether: and when tyme is, the childebed deliuereth the thinge, that is kepte and growen in her.

For thou hast commaunded the brennes to geue mylke vnto þe frute, that þe thinge which is created and fashyoned, maye be nourished for a tyme: and then thou despoilest and ordeyst it with thy mercye, bynngest it vp with thy righteousnes, nurturtest it in thy law, and refourmest it with thy vnderstandynge, mortifiest it as thy creature, & makest it liuing as thi worke. Seynge then that thou destroyest hym, which with so great laboures is created and fashyoned thowore thy commaundement, thou couldest lightly ordeyne, also that the thinge whych is made, myght be preserved.

And thus I speake nome of all men in generall as thou knowest: but of thy people, for whose sake I am sorow: and of thy inheritance for whose cause I mourne:
and

Of Elzas.

and of Israel, for whome I am weful:
and for Iacob, for whose sake I am gre-
ued: therfore beginne I to praye before
the, for my selfe and for them, for I se the
fal of vs, euen of vs that dwel vpon earth.
But I haue hearde the swiftnes of the
iudge, whiche is to come: therfore heare
my voice, and vnderstande my wordes, *
and I shall speke before the.

O: rather
whiche I shal
speake. &c.

This is the beginning of the wordes of Rom. xxi. d.
Elzas, before he was receiued: O Lord,
thou that dwellest in euerlastingnes, whose
eyes are lift vp in the ayre, whose stole is
exceeding hie, whose glori & maiesty may
not be comprehended, before whome the
hostes of heauen stande in trembling,
whose keping is turned in wind and fire
whose worde is true, whose talkinge is
stedfast, whose commaundement is strong,
whose ordinaunce is fearful, whose loke
drieth vp the depthes, whose wrath ma-
keth the moūtaines to melte a waye, and
whose truth bereth witness: O heare the
prayer of thy seruant, and marke in thy
thyne eares the petition of thy creature.

For while I lyue, I wil speake, and so
longe as I haue vnderstanding, I will
answer. O looke not vpon the synnes
of thy people, which serue the in þe truth.
Haue no respecte vnto þe wicked studies
of the heathen, but to the desyre of those
that kepe thy testimonies with sorowes.

I thinke

The fourth booke

Thinke not vpon those that haue walked
faynedly before the, but vpon the which
with wil haue known thy feare.

Let it not be thy wil to destroy theim,
whiche haue had beastly maners, but to
loke vpon them that haue cleerly taught
thy lawe. Take thou no indignacion at
theym, whyche are worse then beastes:
but loue theym, that alwaye put theyr
trust in thy righteousnes and glorie: for
we and our fathers haue al the same sic-
knes & disease, but because of our synnes
thou shalt be called merciful.

For if thou hast mercye vpon vs, thou
shalt be called merciful wher as we haue
no workes of righteousnes: for the righ-
teous which haue layed vp many good
workes together, shall out of their dedes
receiue reward. For what is man, þ thou
shouldest take dyspleasure at hym? Or
whate is the corruptible mortall genera-
tion, that thou shouldest be so rough to-
warde hym?

Isa. Reg. vii. 1. a
11. Par. vi. f.
1. Iho. i. b.

For of a truth there is no man amōge
theim that be borne, but he hath delt wic-
kedlye, and amōge the faythfull there
is none whyche hath not done amisse.

For in this (O Lorde) thy righteousnes
and thy goodnes shalbe praysed and de-
clared, if thou be mercifull vnto them,
which are not riche in good workes.

Then answered he me & saied: Some
things

Of Eldras.

things haste thou spoken a righte, and
acordynge vnto thy wordes it shall be.
For I will not verely considre the wor-
kes of them, whyche haue synned before
deathe, before the iudgemente, before de-
struction, but I wyl reioyce * ouer the
worke and thoughte of the righteous. I
will remembre also the pilgrimage, the
holy makinge and the rewarde. Lyke as
I haue spoken nowe, so shall it come to
passe. For as the housbande man soweth
muche seede vpon the grounde, and plant-
eth mani trees, and yet alwai the thing
that is sowne or planted is not all kepte
safe neither doth it al take rote: Euen so
is it of them that are sowne in the world
they shal not al be preserued.

Gen. xli. a

Math. x. 5

I answered then and said. If I haue
founde grace, then let me speake. Lyke as
the housbande mans seede perissheth, if it
receiue not raine in due season, or if there
come to muche rayne vpon it: Euen so pe-
risheth man also, whych is created wth
thy handes, and is lyke vnto thine owne
ymage & to thy selfe, for whose sake thou
hast made al thinges, and likened him vnto
the husband mans seede. Be not wroth
at vs, O Lord, but spare thy people, and
haue mercye vpon thine owne inheri-
taunce: O be merciful vnto thy creature.

Then answered he me and sayd: Thin-
ges present are for the present, & thinges

B. i.

to

The fourth booke

Thinke not vpon those that haue walked faynedly before the, but vpon the whiche with wil haue knowen thy feare.

Let it not be thy wil to destroy theim, whiche haue had beastly maners, but to loke vpon them that haue cleerly taught thy lawe. Take thou no indignacion at theym, whyche are worse then beasts: but loue theym, that alwaye put their trust in thy righteousness and glorie: for we and our fathers haue al the same sicknesses & disease, but because of our synnes thou shalt be called merciful.

C For if thou hast mercye vpon vs, thou shalt be called merciful wher as we haue no workes of righteousness: for the righteous whiche haue layed vp many good workes together, shall out of their dedes receiue reward. For what is man, & thou shouldest take dyspleasure at hym? Or what is the corruptible mortall generation, that thou shouldest be so rough towards hym?

1st. Reg. vi. 11. a
11. Par. vi. f.
1. Iho. i. b.

For of a truth there is no man amonge theim that be borne, but he hath delt wickedlye, and amonge the faythfull there is none whiche hath not done amisse. For in this (O Lorde) thy righteousness and thy goodnes shalbe praysed and declared, if thou be mercifull vnto them, which are not riche in good workes.

Then answered he me & saied: Some things

Of Edoas.

things haste thou spoken a righte, and
accoꝝdunge vnto thy wordes it shall be.
For I will not verely considre the wor-
kes of them, why the haue synned before
deathe, before the iudgmente, before de-
struction, but I wyl reioyce * ouer the
worke and thoughte of the righteous. I
will remembre also the pilgrimage, the
holy makinge and the rewarde. Lyke as
I haue spoken nowe, so shall it come to
passe. For as the housbande man soweth
muche seede vpon the grounde, and plan-
teth mani trees, and yet alwai the thing
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ymage & to thy selfe, for whose sake thou
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the husband mans seede. Be not wroth
at vs, O Lorde, but spare thy people and
haue mercye vpon thine owne inheri-
taunce: O be merciful vnto thy creature.

Then answered he me and sayd: Thin-
ges present are for the present, & thinges

B. i.

to

The fourth booke

to come, for such as be to come. For thou wantest yet muche, seynge thou mayest loue my creature aboue me: I haue ofte times drawen nye vnto the, but neuer to the vnrighteous. In this also þu art maruelous before the Diest, in that thou hast humbled thy selfe, as it be cometh the, and haste not regarded thine owne selfe, that thou art had in such honour among the righteous. Therefore shal great wretchednes and misery come vpon them, that in the latter time shal dwel in the world, for thei haue walked in great pride.

But vnderstand thou for thy selfe, and seke out glozy for suche as be like the: for vnto you is paradysse opened the tree of life is planted, the time to come is prepared, plenteousnes made ready: a cytie is builded for you, & a rest is prepared, yea perfect goodnes and wisdom. The rote of euell is marked from you, the weaknes and moeth is hyd from you, and in to hel dieth corruption in forgetfulnes. So sorowes are banished away and in the end is shewed the treasure of immortalltye. And therefore aske thou no more questions concernynge the multitude of them that perishe. For they haue taken libertie, despised the Dyeste thoughte scoone of his law, and forsaken his wayes.

Moreover, they haue troden doune his righteous, and sayde in theyr herte: that there

Of Esdras.

There is no God, yea and that wittingly, p. Calm. xlii. a
for they dye. For lyke as the thyng that
I haue spoken of, is made redye for you:
Euen so is thirst and payne prepared for
them. For it was not hys will that man
should come to naught: but they whiche
be created haue defiled the name of hym
that made them, and are vnrhakef. I vnto
him, which prepared life for them. And
therfore is my iudgement now at hand.
These thynges haue I not secked vnto
al men, but vnto fewe namelye vnto the,
and to such as be lyke the.

Then answered I and said: Beholde
O Lorde, now hast thou shewed me the
multytude of the tokens, whiche thou
wilt begin to do at the last but at what
time and when thou hast not shewed me.

The. ix. Chapter.

Esdras hath visions shewed vnto hym.

In answered me then and said:
Measure thou the time diligently
it in it self, when thou seest that
one parte of the tokens come to
passe, whiche I haue tolde the before: so
shalt thou vnderstand, that it is the very
same tyme, wherein I dyest wil begiune
to vpsct the worlde, which he made. And
when there shalbe sene earthquake and
uproare of the people in the worlde, then
shalt thou vnderstand, that I most hies spake
of those thynges, from the daies that were

p. Calm. xlii. a

The fourth booke

the, even from the beginninge.

For like as al þ is made in the world, hath a beginning and ende, and the ende is manifest: Even so the times also of the bielle haue plaine beginninges in wonders and signes, and the end, in working and in tokens. And euerie one þ shall be saued, and shall be able to escape by his workes, and by sayth, wherein ye haue beleued, shall be preserved from the sayed perils, and shall see my sauour in mi land and wythin my borders for I haue halowed me from the worlde.

Then shall they be in carefulnesse whiche now haue abused mi waies: and they that haue cast them out despitefulli, shall dwell in paynes.

For such as in their life haue receiued benefites, and haue not knowen me, and they that haue abhorred my lawe, while they had yet freedom, and when they had yet open roome of amendement and conuersion, and vnderstode not, but despised it: the same muste knowe it after death in payne. And therfore be thou no more carefull, howe the vngodlye shall be puni

shed, and howe the righteous shall be saued, and whose the world is, and for who the worlde, and when it is. Then answered I and sayde: * I haue talked before and nowe I speake, and will speake also hereafter, that there be many moo of the whyche

1. Tim. 1. 6

iii. Esd. viii. a
Math. xx. 6

Of Elias

whiche perishe then shalbe saued, like as
the floudde is greater then the droppe.

And he answered me, sayinge: lyke
as the feld is, so is also þe seed: as the flou-
res be, so are the colours also: such as the
workeman is, such is also the worke:
and as the housbande man is hym selfe,
so is his housbandry also, for it was the
tyme of the worlde. And when I prepa-
red for them that are now, or euer the
worlde was made, where in they shoulde
dwel, then was there no man that with-
stode me. * Nowe when every one was,

and the maker also in the worlde which
is now prepared, and the moneth that
ceaseth not, and the lawe whiche is un-
searcheable, their maners were corrupte
So I considered the worlde, and behold
there was pavel, because of the though-
tes that were come into it. And I saue
and spared them greatly, and haue kept
me a vinebery of the grapes, and a plant
from amonge manye generacions. Let

the multitude perishe then, whiche are
growen vp in vayne, and lette my grape
and vinebery be kepte: euen my plante:
for with greate labour haue I made it.

Neuertheles if thou wilt take vpon
the yet seven dayes mo (but thou shalt
not faste in them) goo thy waye then in-
to the feld of floures, where no house is
buylded, and eatte onelye of the floures

O: rather, but
nowe in this
worlde that is
made, the ma-
ners of them þ
be created is
corrupted as it
were with a
continual seede
a lawe that
can not be bro-
ken.

The fourth boke

of the felde, taste not fleshe dryncke no
wyne, but eate floures onelye. Drape
vnto the Hyest continuallye, so wyl I
come, and talke with the.

So I wente my waye and came into
the felde which is called Ardath (like as
he commaunded me) and there I sat a-
mong the floures, and eate of the herbes
of the felde, and the meate of the same sa-
tisfied me, after seuen dayes I sat vpon
the grasse, and my herte was vexed with
in me like as afore: & I opened mi mouth
and beganne to talke before the Hyest, &
sayde: * O Lorde, thou that shewest thy
selfe vnto vs, thou haste declared and o-
pened thy selfe vnto oure fathers in the
wildernes, in a place wher no man dwel-
leth, in a barre place when thei came oute
of Egypte, & thou spakest saying: Heare
me O Israell, and marke my wordes &
sede of Iacob. Behold I sowe mi law in
you, and it shall bringe frute in you, and
ye shalbe honoured in it for euer. For our
fathers which receyued the lawe, kept it
not, and obserued not thy ordinaunces &
statutes & the frute of thy lawe was not
declared: for it myghte not, for why? it
was thine. * For they that receyued it,
perished because they kept not the thing
that was sown in them.

D It is a custome when the ground re-
ceiveth sede, or the sea a shippe, or a vessel
meate

Exo. xii. d.
and. xxi. a
Deut. xlii. b

Exo. xxxii. f

Of Elias

meate and drynke, that whē it perissheth
or is broken wherin a thyng is sown, or
wherin any thing is put: the thynges al-
so perishe and are broken, which are sow-
en or put therin. But vnto vs it hath not
happened so: for we that haue receyued
the lawe, perishe in sinne, and oure harte
which also receiued the lawe: not with-
standynge the lawe perissheth not, but re-
maineth in his labour.

Esa. xlviii. a
li. Timo. ii. a

And when I considered these thynges
in my herte after this maner, I looked a-
bout me: wyth myne eyes, and vpon the
right side I sawe a womā, which mour-
ned sore, made greate lamentacion, and
wepte with a loude voyce: her clothes
were rente in peces, and she hadde ashes
vpon her heade.

iii. Ecd. x. b

Then let I my thoughtes, go that I
was in, and turned vnto her and sayed:
wherfore wepest thou? why art thou so sore
and discomforted? And she saide vnto me:
Syr, lette me bewaile my selfe and take
yet more sorowe: for I am sore vered in
my minde, and brought very lowe. And
I sayde vnto her: what ayleth the? Or
who hath doue any thyng to the? tel me.
She said: I haue bene vnfertile and ba-
ren, and haue had an housbande. xxx. yea-
res. And these xxx. yeares I do nothing
els day and night & al houres, but make
my prayer to the hiest. After xxx. yeares.

B. iiii.

Ecd

The fourth booke

God herde me thy handemayden, looked
vpō my miserie, considered my trouble,
and gaue me a sonne, and I was glade
of him, so was my housbande also and al
my neyghbours, and we gaue greate
honoure vnto the mightye. And I noy-
shed hym with greate trauayle. So whā
he grew vp and came to the time, that he
shoulde haue a wyfe, I made a feast.

The .i. Chapter

Elisas and the woman that appeareth vn
to hym comen to gether.

AND it happened that whē my
sonne went into his chamber,
he fel doune, and dyed: then ou-
erthrowe we all the lyghtes,
and all my neyghbours rose vp to com-
fort me. Then toke I my rest vnto the se-
cond daye at night: and when they hade
al rested, that they mighte comforte me,
I rested also, and rose vp by nyghte, and
died, and am come hither into thys felde,
as thou seest: & am purposed not to come
in the cytie, but to remayne here and nei-
ther to eate nor drynke, but continually
to mourne and to fast, vntill I dye.

Then let I my meditations and thou-
ghtes fall, that I was in, & spake to her
in displeasure: Thou foolyſhe woman, se-
este thou not our heuines and mourning
and what happeneth vnto vs? howe Si-
on our mother is all desol and sorow, and
howe

Of Eneas.

home she is cleane brought doune and in
mesery: seynge we be al now in heuines,
and make our mone, for we be all sorow-
ful.) As for the heuines that thou takest,
it is but for one sonne. Demaund þ earth
and she shal tell the, that it is she whiche
ought (by reason) to moutne, for the fall
of so manie that growe vpon her.

For from the beginninge all men are
borne of her, and other shal come: and be
holde, they walke almost al into destruc-
tion, and many of them shal be roted out.

Who should the by reason make more
mourning the she that hath lost so great
a multitude: and not thou, which art so-
rie but for one. But if thou wouldest saye
vnto me: My mourning is not lyke the
mourning of the earth, for I haue lost the
frute of mi bodie, whiche I bare with he-
uines: but the earth is according to the
maner of the earth, and the present mul-
titude goth againe into her, as it is come
to passe: Then saye I vnto thee: lyke as
thou hast borne with trauayl and sorow,
even so the earth also fro the beginninge
geueth her fruite vnto man, for him that
made her. * And therfore withold thy so-
rowe and heuines by thy selfe, and looke
what happeneth vnto þ, beare it strong-
lie. For if thou iudgeth the marke and end
of God to be righteous and good, and re-
ceiuest his counsaile in time, thou shalte

be

Isb. xl. f. xli. a

The fourth booke

be commended therein. So thy way then
into the citie to thy housband.

B And she sayde vnto me: that wil I not
do, I wyll not go into the citie, but beate
wyll I dye. So I commened more with
her, and sayd: Do not so, but be counsay-
led, and folowe me: for howe many falles
hath Sion? Be of good comforte because
of the sorow of Hierusalē. For thou seest
that our Sanctuary is layed waste, our
autler broken, our temple destroyed, our
playenge of instrumentes and syngynge
layed downe, the thankesgeuyng put to
sylence, our mirth is banished away, the
lyghte of our candelstykke is quenched,
the Arcke of the couenaunte is taken fro
vs, all our holy thinges are despyled, and
the name that is called vpon ouer vs, is
dishonoured: our chyldren are put to
shame, our preistes are brente, our Le-
uites are carped awaye into captiuitie,
our vrgines are defiled, and our wines
rauished, our righteous men spoiled, and
our children destroyed, our yonge men
are broughte in bondage, and our strong
worthyes are become weake: and Syon
(which seale is the greatest of all) is tow-
sed vp from her worshipp: for she is deli-
uered into the handes of the that hate vs
And therfore shake of thy greate heui-
nes, and put awaye the multitude of sor-
rowes: that the mighti maye be mercifol
vnto

Dilectas.

unto the, and that the Hyst maye geue
the reste from thy labour and trauaple.
And it hapened, that whē I was talking
wyth her her face dyd shyne and glyster,
so that I was afrayed of her, and mused
what it mighte be. And immediatlye she
caste oute a greate voyce, very fearful, so
that the earthe shoke at the noyse of the
woman: and I looked, and behold the wo
man appered vnto me no more: but there
was a cotype buylded, and a place was
shewed from the ground and foundaciō.

Then was I afrayed, and cryed wyth
loude voyce, and sayde: where is Ariel
the Aungell, whiche came to me at the
fyyste? * For he hath caused me to come
in many considerations and hve though
tes, and myne ende is turned too corrup
tion, and mi praiet to rebuke. And as I
was speakynge: these woordes, he came
vnto me, and looked vpon me, and I laye
as one that had bene dead, and myne vn
derstandynge was alrected, and he toke
me by the ryghte hande, and comforted
me, and set me vppe vpon my fete, and
sayde vnto me what ayleth the? and whi
is thynne understandynge verced? and the
understandynge of thy herte, and wher
fore art thou sorpe? And I sayd: Because
thou hast forsake me: * and I haue done
according vnto thy wordes. I went into
the feld, & there haue I sene thinges. & I
am not able to expres. He sayd vnto me.

I stande

liit. Edz. llii. a

liii. Edz. lxi. c

The fourth booke

Stande vp and be manli, and I shal geue
the exhortacion.

Then saied I: Speake on to me my
Lorde, forsake me not, lest I die in vaine
for I haue sene that I knewe not, and
herde that I do not knowe. Or shall my
vnderstanding be desceined, and mi mind
But nowe I beseeche the, that thou wylt
shewe thy seruante of this wonder. He
answered me then and saied: heare me,
and, I shall enforme the, and tell the
wherfore thou arte a frayed, for the hiest
hath opened many secreet thinges vnto þ.

He hath sene that thy wape is righte,
and that thou takest sorowe continually
for thy people, and makest greare lamen
tacio for Sion: and therefore vnderstand
the vision which thou sawest a litle whil
a go after thys maner: Thou sawest a
woman mounyng. and thou hast com
forted her: Neuertheles nowe seyst thou
the lykenes of the woman no more, but
thou thoughtest there was a cotype buil
ded: and like as she tolde the of the sal of
her sonne, so is this the aunswere:

The woman whome thou sawest, is
Sion: and where as she told the, that she
hath bene thyrtye yeares unfruitful and
baren, those are the. xxx. yeares, wherein
there was no offering made in her.

But after. xxx. yeares Salomō builded
her, and offred, and then bare the baren a
sonne


Of Edoias.

sonne. And where as she told the that she
nourished him w labour, & was the dwel
ling of Hierusalē. But where as & sonne
died in her chāber, that is the sal of Hier
usalem. And thou sawest her sickenes,
how she mourneth for her sonne: & what
els happened vnto her, I haue shewed &.
And now God seeth that thou arte soze
in thy minde, and sufferest from thy hart
for her, & se hath he shewed the her cleare
nes, and the fairenes of her betwixte.

And therefore I bad the remaine in the
felde, wher no house is builded. For I
knewe that the biest would shew this vn
to the, therefore I commaunded the to go in
to the feld, where no foundation nor buil
ding is. For in the place where the byest
wyl shew his citie, there shalbe no mans
buildinge. And therefore feare not, and
let not thyne hearte bee afrated, but go
thy way in, and se the glorious and sayre
buildinge, and how greate it is and how
great thou thinkest it after the measure
of thyne eyes, and then shalte thou heare
as muche as thyne eares maye compre
hende. For thou arte blessed aboue many
other and art called with the biest, as the
feme. But to morowe at night thou shalt
remayne here, and so shall the biest shew
the visions of hye thynges, which he wil
do vnto them that dwell vpon yearth in
the laste dayes. So I slepte the same
night

The fourth booke
nyght lyke as he commaunded me.
The .xi. Chapter.

In this chapter and in the .ii. next entey-
ing, he entreateth of certeine visions and of
the interpretations thereof.

A  Then sawe I a dyrame: and be-
holde, there came vp frome the
sea an Aegle, which had twelue
winges and thre heades. And
I saw, and behold, he spread his winges
ouer all the earth, and all the windes of
the ayre blew in them, and so they were
put together againe. And I behelde, and
out of his fethers there grew other litle
contrarye fethers, the heades rested, the
head in the middest was greater than the
other, yet rested it with the residue.

Moreover I sawe that the Aegle flecth
with his winges, and reigned vpon earth,
and ouer all them that dwell vpon the
earth: and I sawe that al thinges vnder
heauen were subiecte vnto him, and no
ma spake against him, no not one creatur
vpon earth. I sawe also that the Aegle
stode vp vpon his clawes, & gaue a sound
with his fethers, & a voice saynge after
this maner: watche not al together, slepe
euerie man in his owne place, and watch
for a tyme, but let y heades be preserved
at the lasse. For euerthelesse I sawe that
the voice went not out of his heades, but
from the middest of his body. And I was
bied

Of Edras.

ried bys contrary fethers, and beholde,
there were eyghte of them. And I looked,
and beholde vpon the righte side there a-
rose one fether, and reygnet ouer all the
earth. And it happened, that whē it raig-
ned, the end of it came, and the place ther
of appeared no more. So the nexte folo-
wyng stode vp, and raigned, and hade a
greate tyme: and it happened, that when
it raygned the ende of it came also, lyke
as the fyrste, so that it appeared no more.

Then came there a voyce vnto it, and
sayde: Heate thou that haste kepte in the
yearth so longe, this I saye vnto the, be-
fore thou begynnest to appeare no more:
there shall none after the attayne vnto
thy tyme. Then arose the thirde, and raig-
ned as the other afore, and appeared no-
more also. So went it with al the residue
one after a nother, so that euery one raig-
ned, and then appeared, no more. Then I
looked, and beholde, in procelle of time the
fethers that folowed were set vp vpon the
ryghte syde, that they myghte rule also:
and some of the ruled, but within a while
they appeared no more: for some of them
were sete vp, but ruled not. After this I
looked, and beholde the xii. fethers appea-
red no more, and the two wynges: & ther
was no more vpon the Eagles body, but
ii. heades that rested, & sixe fethers. The
same I also p the sixe fethers were par-
red

The fourth booke

Efed in two, & remained under the head that was vpon the right side, for the four continued in their place. So I looked and beholde, they that were vnder the wynges, thought to set vp them selues, and to haue the rule. Then was there one sette vp, but shortlye it appeared nomore; and the secunde was sooner awaye then the first. And I beheld, & lo, the two thought also by them selues to raygne: and when they so thoughte, beholde, there waked one of the heades that were at rest, namely, it that was in the midst for that was the greater of the two heades. *And the I sawe, that the two heades were filled with him, and the heade was turned with them that were by him, and ate vp the two vnderwinges, that would haue raygned.

O rather
greater, then
two heades

But this heade putte the whole yearth in feare and bare rule in it, ouer all those that dwelt vpon yearth with muche labour, and he had the gouernaunce of the world, ouer al the foules that haue beie. After this I looked, and beholde, the head that was in the midst, sodenlye appeared no more, like as the winges: the came the two heades, which ruled vpon earth, and ouer those that dwelt therein. And I behelde, and lo, the head vpon the right side deuoured it that was vpon the left side. And I herde a voice, which said vnto me:

Of Elias.

ake before the, and consider the thynges thou seist. The I saw, & behold, as it were a lyon & roareth, cennying hastelpe out of the wood, and he sent out a mannes voice vnto the Eagle, and sayed: Heare thou, I wyl talke wyth the, and the Byeste shall say vnto the: Is it not thou that hast the victory of the.iiii. beastes, whom I made to raigne vpon earth and in my worlde, and that the ende of theyr tymes mighte come vnto the?

And the fourth came, and ouerwan all the beastes that were past, and had power ouer the world wyth great fearfulness, and ouer the whole compasse of the earth, wyth the mooste wycked labour, and so long tyme dwelt he vpon the earth wyth discepte: and the earth haste thou iudged not wyth truerth. For thou haste troubled the meke, thou haste hurte the peaceable and quiet, thou hast loued lyers, and destroyed the dwellinges of the that brought forth frute, and hast cast downe the males of such as dyd the no harme. Therefore is thy wrongeous dealing and blasphemy come vp vnto the Byeste, and thy pryde vnto the mightre. The Byeste also hath looked vpon the proud rimes, and behold, they are ended, and their abhominacions are fulfilled. And therefore appeare no more thou Eagle, and thy horrible wynges, and thy wycked fetters, and thy vngacious heades, and thy sin-

D.i.

ful

The fourth booke
ful clawes, & all thy vayne body: that the
earth may be refreshed, and come againe
to her selfe, whan she is deliuered from
thy violence, & that she maye hope for the
iudgemente & mercy of hym þ made her.

The .xii. Chapter.



And it happened when the
Lyon spake these words vnto
the Eagle, I saue, and be-
holde, the heade that afore
had the vpperhand, appea-
red no more: neyther did the .iiii. winges
appere any more þ came to hym, and wer
sette vp to raygne: and their kyngedome
was smal and ful of vproute. And I saue,
and behold, they appeared no more, & the
whole body of the Eagle was brente, and
the earth was in great fear. Then awa-
ked I out of þ traunce of my mynde, & fro
great feare, & sayd to my spirit: Lo, this
hast þ geue me, in that þ searchest out the
waies of the best: lo, yet am I weary in
my mynd, & very weake in my spirit, and
litle strength is there in me, for the great
feare that I receyued this night. There-
fore wyl I now besech the best, that he
wyl comforte me vnto the end: and I saie-
ed, Lord Lord, if I haue founde grace be-
fore thy syght, and if I am iustified with
the before maner other, and if my prayer
be come vp before thy face, comforte me
then, and shew me thy seruant the inter-
pretacion and playne difference of thy
horrible

Of Eldras.

horrible syghte, that thou maifest perfectly
ly comfort my soule: for thou hast iudged
me worthy, to shew me the last of tymes.

And he sayd vnto me: this is the in-
terpretacion of this sight. The Eagle whom
thou sawest come vp from the sea, is the
kyngedome which was sene in the vision
of thy brother Daniel, but it was not ex-
pounded vnto hym, for nowe I declare it Dant. vii.
vnto the. Beholde, the dayes come, that
ther shal ryse vp a kyngdome vpon earth,
and it shal be feared aboue all the kyng-
domes that were before it. In the same
kyngdomes shal twelue kynges raigne,
one after another. For the second shal be-
gyne to raigne, and shal haue more time
then the other, and thys do the. vii. wyng-
ges signify, which thou sawest. As for the
voice that spake, and that thou sawest go
out fro the heades, but not from the body
it betokeneth, that after the tyme of that
kyngedome, there shal aryse greate stre-
nynges, and it shal stande in yare of fal-
lynge: neuerthelesse it shal not yet falle,
but shal be set into hys begynnynge. And
the ryght vnderwinges which thou saw-
est hang vnto the wynges of hym, betoken
that in hym ther shal aryse eyght kynges,
whose tyme shal be but small, and their
yeares swifte, and two of the shal beare. *
But when the myddest tyme cometh, ther C. i. rather
shal. p. c. c. q.
shal be foure kepte in the tyme, when hys
tyme beginneth to come & it may be ended
D. ii. but

The fourth booke

but two shalbe kepte vnto the ende.

And where as thou sawest thre heades restynge, thys is the interpretation: In his last shall the Byest rayse vp thre kingdomes, and call many agayne into them, and they shall haue the domynion of the earth, and of those that dwel therein. with much labour about all those that were before the. Therefore are they called the heads of the Eagle: for it is they that shall bring forth his wickednes again, & he shall perforce and finish hys last. And where as thou sawest, that the great head appeared no more, it signifieth that one of the shall dye vpon hys bedde, and yet wylth payne, for the two that remayne, shall be slayne with the sword. For the sword of the one shall deuoure the other, but at the last shall be slayn thorow the sword hym selfe.

And where as thou sawest two vnderwinges vnder the head that is on the right syde, it signifieth that it is they, whome the Byest hath kepte vnto their ende: this is a smal kyngdom, & ful of trouble. The Lion whom thou sawest rising vp out of the wood, and roaring, and speakyng vnto the Eagle, and rebukynge him, for his vnyghteousnesse, is the wynde, wherby the Byest hath kepte for them and for their wickednesse vnto the ende: he shall reprooue them, and rente them asunder before them. For he shall set them lpyng before the iudgemente, and shall rebuke them

Of Eldas.

them : for the residue of my people shal be
delivered wth trouble, those that be pre-
served ouer myne ends: and he shal make
the ioyful vntill the comming of the daye
of iudgement wherof I haue spoken vn-
to the from the beginning. This is the
dreame that thou sawest, and this is the
interpretacion. Thou only hast ben mere
to knowe the secretes of the byeste.

Therefore write al these thynges that
thou hast sene in a booke, and hyde them,
and teache theym the wyse in the people,
whose hertes thou knowest maye com-
prehende and kepe these secretes. But
waite thou here thy selfe yet seven daies
moore, that it may be shewed the, whatsoe-
uer pleaseth the byeste to declare vnto
the, and wth that he went bys waye.

And whē al the people perceyued that
the seuen daies were past, and I not come
agayne into the ctyte, they gathered the
altogether from the leaste vnto the most,
and came vnto me, and sayed: what haue
we offended the, and what euell haue we
done agaynst the, that thou forsakest vs, and
syttest here in this place? For of al people
thou onely art lefte vs as a grape of the
vyne, and as a candell in a darke place,
and as an haueu and shyp preserved from
the tempest. Haue we not els aduersityte
enough, but thou muste forsake vs? Were
it not better for vs, that we hadde bene
brent with Sion? For we are no better
then

The fourth booke

Ort. her nat then they that dyed there: and they wept
more fortunat wyth loud voice. Then answered I them
and sayed: Be of good comfort O Israell,
and be not deuyn thou house of Iacob: for
the Dyest hath you in remembrance, and
the myghtye hath not forgotten you, in
temptacion. As for me, I haue not forsake
you, neither am I departed from you:
but am come into this place to pray, be-
cause of the miserie of Israell, that I
myght seke mercy for the lowe estate of
your Sanctuary. And now go your way
home euerye man, and after these dayes
wyl I come vnto you. So the people went
their way into the cite, lyke as I com-
maunded them: but I remayned still in
the felde seven dayes, as the Angell bad
me: & I eat only of the flowers of the fild,
& had my meat of þe herbes in those daies

The. xiii. Chapter.



And it happened after the se-
uen dayes, that I dreamed a
dreame by night. And behold
ther arose a wind fro the sea,
that it moued al the floudes
therof. And I looked, and behold, the man
was stronge and increased wyth the clou-
des of heauen: * and when he turned bys
countenance to consider, all the thyng-
es trembled that were sene vnder hym:
with thousandes of heauē. and when the voyce wente oute of bys
mouth, al they bent that herde him, lyke
as the earth when it feleth the fyre.

After

Of Eliaz.

After these I sawe, and beholde, there was gathered together a multitude of men out of numbre, from the four winds of the heauen, to fyght againste the man, that came out from the sea. And I looked, **Or rather he** and behold, he graued hym selfe a great cut out, mountain, & fiewe up vpon it. But I wolde haue sene the border or place, whereout the hyl was grauen, and I coulde not.

I saw after these, that all they whych came to fight against hym, wer sore afraid, and yet durst they fyght. Neuertheles when he saw the fearefennesse & violence of the people, he nerher lyst vpon hys hand nor held swerd nor any weapon: but onelye (as I saw) he sente out of hys mouth as it hadd bene a blast of fyre, and out of his lippes the wind of the flame, & out of his tonge he caste oute sparkes and stormes, and they were al mixt together: the blast of fyre, the wynde of the flammes, and the greate storme, and fell wth a rushe vpon the people, whych was prepared to fyght, and brente them vpon euerychone: so that of the innumerable multitude ther was nothyng sene, but onely dust and smoke. When I saw thys, I was afrayed.

Afterward saw I the same man come doune from the mountayne, and calling vnto hym another peaceable people: and there came muche people vnto hym: some were glad, some were sorow, some of them were bounde, *so that they were carped

Or rather some other

The fourth booke

Dying men
that were sa-
crificed of of-
ficed vp.

That shall be
a lyue.
That is, that
be dead.

Then was I spcke thozow greate feare,
and I awaked, and sayed: thou hast shew-
ed thy seruante all thy wonders from
the begynnyng, and hast counted me wor-
thy, that thou myghtest receyue my pray-
er: shew me now yet the interpretacion
of thys dreame. For thus I consyder in
my vnderstandynge: Wo vnto them that
shall *be left in those dayes: and muche
more wo vnto them that are not lefte*
behinde: for they that were not left, were
in heauynes.

Now vnderstande I the thynges that
are layed vp in the latter dayes, whych
shal happen vnto them, and to those that
are not lefte behynde. Therfore are they
come into greate paylles, and many ne-
cessities, lyke as these dreames declate.
Yet is it easer, that he whych suffreth
hurte, come in these, then to passe awaye
as a cloud out of the world, & nowe to se
the thynges that shal happen in the last.

Then answered he me, and sayed: The
interpretacion of the sighte shall I shew
the, and I wyl open vnto the, the thyng
that thou hast required. For thou hast spo-
ken of them that are lefte behynde, and
thys is the interpretacion. He that ta-
keth away the payll in that tyme, hath
kepte him selfe. They that be fallen into
harne, are suche as haue workes and
sayth vnto the most mighty. Know this
therfore, that they whych be left behynde,
are

Of Eldras.

are more blessed, then they that be deade.
This is the meaning of the vision. Wher
as þu sawest a man cōmyng vp from the
depe of the sea, the same is he whom God
the Highest hath kept a great season, which
by his own self shal deliuer his creature,
& he shal order the that are left behynde.
And wher as thou sawest, that out of his
mouthe there came a blast of winde, fyre &
storme, & how that he lift vp neither sword
nor weapon, but that the rushynge in of
hym destroyed the whole multitude, that
came to fight agaynst hym: it signifyeth
that the dayes come whan God wyl de-
liuer them that are vpon earth, and in a
traunce of minde shal he come vpon them
that dwel in the earth*. And one shal vn-
dertake to fyghte agaynst another, one
citty agaynst another, one place agaynst
another, one people agaynst another, and
one realme agaynst another. When this
commeth to passe, then shal the tokens
come that I shewed the before: & the shal
my sonne be declared, whom thou sawest
elyme vp as a man. And when al the peo-
ple heare his voice, every mā shal in their
owne land leaue the battaile þat they haue
one agaynst another, & an innumerable
multitude shal be gathered together, as
they that be wyllyng to come & to ouer-
come hym by fighting. But he shal stand
vpon the toppe of the mounte Syon.
Neuerthelesse Syon shal come, and shal-

Math. xxiii.

be

The fourth booke

be shewed, be yng prepared & builded for
all men, lyke as þe sawest the hyl grauen
fyrth wythout any handes. But my son
shall rebuke the people that are come for
the. & wyckednes, wyth the tempest, and
for their euyl imaginations: and their
paines wherwith they shal be punished,
are lykened vnto the flame: and without
any labour shall he destroye them, euen
by the law, wherby is compared vnto the
fyr. And where as thou sawest that he
gathered another peaccable people vnto
hym: those are the ten tribes, wherby
were caried away prisoners out of their
owne lande, in the tyme of Oseas the
kyng, whom *Salmanafer the kyng of
Assiria toke prisoner, and caried them o-
uer the water, and so came they into ano-
ther lande.

III. Reg. xviii.

But they gaue them this counsel, that
they shuld leaue the multitude of the hea-
then, and to go forth into a farther coun-
trei, where neuer mankinde dwelt: that
they myght there keepe their statutes,
wherby they neuer kepte in their owne
land. And so they entred in at the narrow
passages of the water of Euphrates, and
God shewed tokens for them, and helde
styll the floud tyll they wer passed ouer:
for wher that cōtrei ther was a great
waye, namely of a yere and a halfe iour-
ney, for þe same regio is called *Azareth.
The dwelt they ther vnto þe latter tyme:

Exod. xlii c

Ios. xlii d

Other reader
Arath, that

and

Of Elias.

and when they came forth againe, the high
est shall hold still the springs of the streame
agayne, that they may go thozow: there-
fore sauest thou þ multitude with peace.
And they that be lefte behinde of thy peo-
ple, are those that be found within my boz-
der. Now when he descopet the multy-
tude that is gathered together, he shall de-
fende his people that remaine, and then
shall he shew them great wonders.

Then sayed I: O Lord Lord, shewe me
this: wherfore haue I sene the man com-
myng up from the depe of the sea? And he
sayed vnto me: Lyke as thou canst neither
seke out nor know these thynges that are
in the depe of the sea, euen so maicst thou
not se my sonne or those that be with him
but in the tyme of the day. This is the in-
terpretacion of the dreame whiche thou
sawest, therfore thou only art here lyghte-
ned: for thou hast forsaken thyne owne
lame, and applyed thy dyligence vnto
myne, and sought it. Thy lyfe hast thou
ordred in wysdome, and hast called vnder
standyng thy mother, and therfore haue
I shewed the the treasure of the byrte.
After thre dayes I wyll shewe the more,
and talke with the at more large, yea hea-
uie and wonderous thynges wyll I de-
clare vnto the.

Then went I forth into the felde geue-
yng praise & thanks greatly vnto God,
because

is Ieremia.

iii. Reg. iii.

The fourth booke
because of hys wonders which he dyd in
tyme, & because he gouerneth the same, &
such as is in tyme, & ther I sat. iiii. daies.

The. xiiii. Chapter.

¶ God appeareth vnto Edoas in the bushe, & sheweth
hym what he shal do.

Exod. iii. a



¶ Vpon the thyrde daye I late vnder
an oke tree, then came ther
a voyce vnto me out of the bushe
and sayed: Edoas, Edoas: *
And I sayed: here am I Lorde, and stode
vp vpon my fete. Then spake he vnto me:
In the bushe dyd I appeare vnto Moy-
ses, and talked with him, when my peo-
ple serued in Egypt, and I sent hym, and
led my people oute of Egypt, & brought
hym vpon the mounte Syon, where I
helde hym by me a long season, and tolde
hym my wonderous workes, and shew-
ed hym the secretes of the tymes and the
ende, and commaunded hym, sayinge:
These wordes shalte thou declare, & not
hyde them. And nowe I saye vnto the,
þ thou laye vp in thyne heart the dreames
that thou hast seene, and the interpretaci-
ons whych I haue shewed the: for thou
shalt be receyued * of al, thou shalt be rui-
ned and remayne with my counsell, and
with suche as be like the, vntil the times
be ended. For the worlde hath losse of
youth, and the tymes begynne to waxe
old. For the time is deuided into twelue
partes, and ten partes of it are gonne al-
readye, and halfe of the tenth parte: yet
remayneth

Or rather saye
then or chosen
out of all.

Of Elias.

remayneth there that whych is after the
halfe of the tenth parte.

Therefore prepare and order thy house,
and resourme thy people, comforte suche
of them as be in trouble: and tel nowe of
the destruction: let go frome the mortall
thoughtes, caste awaye the burthens of
man: put of the weake nature: laye vp in
some places the thoughtes that are most
heuy vnto the, and hast the to flyte from
these tymes: for suche euill and wycked-
nesse as thou haste nowe seene happen,
shall they do yet muche worse. *
For the weaker that the worlde and the
tyme is, the more shall synne and wicked-
nesse increase, in them that dwell vpon
earth. For the trothe is kedde farre a-
wape, and lesynge * is harde at hande.
For nowe hasteth the vpsyn to come, &
thou haste seene.

Path. xxi. c.
II. Thon. II. c.

O: rather ba-
nished

Then answered I and sayed: Be-
holde Lorde, I wyll goo as thou haste
commaunded me, and resourme the peo-
ple whych are presente. But they that
shall be bozne afterwarde, who wyll er-
hoite or rebuke them? Thus * the world
is set in darkenesse, and they that dwell
therein, are wythout lyghte: for thy law
is kyndeled, because * no man knoweth
the thynges that are done of the, or that
shalbe done. If I haue founde grace be-
fore the, sende the holy goost into me, and
I shall wyte al that haue beue done in
the

O: rather for
the. x.

O: rather
wherefore

The fourth booke

the worlde sence the begynnyng, which was written in thy lawe, that men may fynde the path; & that they whiche wyll lyue in the latter dayes, may lyue.

I And he answered me, saying: Go thy waye, gather thy people together, and saye vnto the, that they seke not for þ. xl. dayes, but loke thou gather the manye boxe trees, * and take wyth the Sarea, Dabria, Selcmia, Echanus and Asiall, these fīue, which are ready to wyte swif-lye, and come hyther, and I shal lyghte a candel of vnderstandyng in thynne hert, which shal not be put out, tyll the thynges be perfourmed whiche thou shalt begynne to wyte. And then shalt thou declare some thinges opely vnto þ perfect, and some thynges shalt thou shew secretly vnto the wyse. To morowe this houre shalt thou begyn to wyte.

Or rather say-
bles of boxe

Gen. xlviii. a.

Deut. xlii. v.

Then went I forth (as he commaunded me) and gathered al the people together, & said: Heare these wordes * O Isra-el: Our fathers from the beginning were straungers in Egipte, from whence they were deliuered, and receyued the lawe of lyfe, * whiche they kepte not, whiche ye also haue transgressed after them. Then was this land and the land of Sion parted among you by lot to posses. But your fathers & ye your selves also haue done vnrightrousnes, & haue not kept þ wayes whiche the hyest commaunded you.

And

Of Eldas.

And for so muche as he is a righteous
iudge, he toke from you in time the thing
that he hadde geuen you. And now we are **Am. vii. 12.**
pe here and poure brethren amonge you.
Therefore if so be that ye wil subdue your
soules vnderstandyng, and resoutme your
hert, ye shalbe kepte alpye, & after deathe
shall ye obteyne mercy. For after deathe
shal the iudgemente come, when we shal
lyue agayne: and then shall the names of
the righteous be manifest, and þ names
of the vngodly with their workes shalbe
declared. Let no man therefore come now
vnto me, nor aske anye questyon at me
these .xl. dayes.

So I toke the fyue men (as he com-
maunded me) and we wente into the
felde, and remayned there. The next day
a voyce called me, sayinge: Eldas, open
thy mouth, and drynke that I geue the. **D**
* Then opened I my mouth, and behold,
he reached me a full cuppe, whiche was
ful of water, but the colour of it was like
fyre. And I toke it & dranke. And when I
had dronke it, my hert had vnderstanding,
& wylsom grew in my brest: for my spirit
was kept in remembrance, and my mouth
was opened and shut no more. The hyest
gaue vnderstanding vnto the fyue men that
they wore the byc thynges of the night,
whiche they vndersted not. But in þ night
they ate bread: as for me, I spake in the
day, and held not my tong by nyght.

Ezech. ii. 2
Isa. x. 6

IN

The fourth booke

In .xl. dayes, they wrote two hundred and foure booke. And it happened when the .xl. dayes were fulfilled, that the hyest spake, sayinge: The spirite that thou haste wrytten, speake, openly, that the worthy and unworthy maye reade it. But kepe the .lxx. laste that thou mayest shew it onely to suche as be wyse amonge thy people. For in them is the sprynge of vnderstandynge, the fountayne of wysedome, and the streame of knoweledge. And I dyd so.

The .xv. Chapter.

The punishmentes that euell people shal haue, whiche God commaundeth Esdras to shew vnto them.

BEhold, speake thou in the eares of my people the wordes of prophete, whiche I wyll put in thy mouth, saierh the Lord: and cause them to be wrytten in a letter, for it is the truerh. Feare not the imaginaciōs agaynst the, let not the vnfaithfulness of them trouble the, that speak agaynst the. For all the vnfaithfull shall dye in theyr vnfaithfulness. Beholde sayeth the Lord: I wyll brynge plagues vpon the world, the sword, hunger, deathe and destruction, for wyckednes hath the vpper hand in al the earth, and theire shameful workes are fulfilled.

Therefore sayeth the Lord: I wyll holde my tounge no more vnto theyr wickednesse, whiche they do so vngodly: neiether

Of Edras.

neither wyl I suffer them in the thyn-
ges, that they deale withal so wyckedly.
Beholde, the innocente * bloude of the Apo. vi. b. 17. a
troubled cryeth unto me, and the soules
of the ryghteous complayne continu-
allye: and therefore (sayeth the Lorde)
I wyl surely avenge, and receyue vnto
me all the innocente bloude from a-
monge them.

Beholde, my people is led as a flocke
of shepe to be slayn, I wil not suffer them
nowe to dwell in Egypte, but wil byng
them oute wyth a myghtye hande and a
stretched oute arme, and smyte it wyth
plages as afore, and wyl destroye all
the lande of it. Egypte shall mourne, and
the foundations of it shalbe smyttē wth
the plage and punishment, that God shal
byngge vpon it.

They that tyl the ground, shal mourn: **W**
for theyr sedes shalbe destroyed thowhe
the blasinge and hayle, and an horrible
starre. Wo worthe the worlde and them
that dwell therein, for the swearde and
theire destruction draweth nye, and one
people shal stande vp to fyghte agaynst
another, and swerdes in theyr handes.
For men shalbe vnstedfast, and some shall
do violence vnto other: they shal not re-
garde theyr kynge & prynces, the wapes
of theyr doinges and hadlings in theyr
power. A man shal desyre to go into the
crite, and shall not be able. For because

The fourth booke

of their pryde, the cities shalbe broughre in feare, the houses shal shake, & men shal be afrayed. A man shal haue no pryty vpon hys neyghboure, but one shall prouoke another vnto batayle to spoyle theyr goods because of the hunger of bread, & because of the greate trouble.

Beholde I gather and cal together all the kynnes of the earthe which are from the vntersynge, from the Southe, from the East and Lybanus to tourne vnto them, and restore the thynges that they haue geuen them. Lyke as they do yet this daye vnto my chosen, so wyl I do also, and recompence them in theyr bosome. Thus saith the Lorde God: My ryght hande shal not spare the synners, and my swearde shal not cease ouer them that shedde the innocent bloude vpon earthe. The spere is gone oute from hys wyathe, and hath consumed the foundations of the earth, & the sinners lyke the strawe that is kyndled, woe worth them that synne, and kepe not my commaundementes, saith the Lord. I wil not spare them. So pour way ye children from violence, defile not my Sanctuary: for I knoweth all them that syn agaynst hym, & therfore deliuereth he them vnto deathe & destruction: For nowe are the plages come vpon the world, and ye shal remain in them. For God shal not deliuer you, because ye haue synned agaynst hym.

Beholde

Of Eldras.

Beholde, an horrible vpslon cometh
frome the East, where generacions of
Dragons shal come oute, and the people
of the Arabes with many charrettes, and
the multitude of them shalbe as þe winde
vpon earthe, that all they whiche heare
them raginge in theyr warthe, may feare
and be afrayed: and as the wyde boies
oute of the wood, so shal they go out, and
with greate power shal they come, and
stande fighting with them, and shal make
the porcions of the land of the Assyrians.

And then shal the Dragonnes haue the
upper hande, not remembryng theyr
byrthe, and shal turne aboute swearyng
together in greate power, to persecute
them. But these shalbe afrayed, and kepe
silence at their power, and shal see: and
one out of the land of the Assyrians shal
besiege them, and consume one of them,
& in their host shal feare & dreade, and
crye among their kinges.

Beholde cloudes frome the East, and
fro the north vnto the South, & they are
very horrible to loke vpon, ful of warthe &
storm. They shal smite one vpon another, &
they shal smite at þe great star vpon earth,
& their star, and the bloud shalbe from þe
sword vnto the belly, & the smoke of man
vnto the camels litter: * And they shalbe
greate fearfulnes and tremblunge vpon
earth, & they þe the wrath, shalbe afrayed,

Or rather, the
daughter shal
be such that þe
and

The fourth booke

bloude shal be
bely depe, and
the floud of
mans bloude
to the camels
gythe.

and a tremblyng shal come vpon them.

And then shal there come great raines
from the South and from the North, and
part from the West, and from the stormy
wynde from the East, and shal shut them
vp agayne, and the cloude whych be ray-
sed vp in wrathe and the starre to cause
feare toward the East & West wynde shal
be destroyed: & the great clouds shal be lift
vp, & the mighty clouds ful of wrath, & the
star, & they may make al þe earth afrayd, &
thē that dwel therein, and that they maye
poure out ouer al places an horrible star,
fice and hayle and syringe swerdes, and
many waters, that all felde maye be ful
and al riuers: and they shal breake doune
the citres and walles, mountaynes and
hilles, al trees, wod, and the grasse of the
medowes, and all theit fruyte. And they
shal go stedfast vnto Babilon, and make
her afrayed, they shal come to her and be-
siege her, the star and al wrath shal they
poure out vpon her.

¶ Then shal the dust and smoke go vp vn-
to the heauen, and al they that be aboute
her, shal betwyle her: and they that re-
maine vnder her, shal do seruice vnto thē
that haue put her in feare. And thou Asia
that comforteste thy selfe also vpon the
hope of Babilon, and art a worshyppe of
her person: Wo be vnto the thou wretch,
because thou hast made thy selfe lyke vn-
to her and haste deckte thy daughters in
whore

Of Esdras.

whoredome, that they myghte triumphe
and please thy louers, which haue alway
despyed to committe whordom with thee:
thou hast folowed the abhomyable cite
in all her mores and inuencions.

Therefore sayeth God: I wyl send vpon
the, wydowhode, pouertye, hunger, war-
res, and pestilence, to waste thy houses
wyth destruction and death, and the glo-
rye of thy power shall be dried vp as a
floure, when the heate ariseth that is sent
ouer thee. Thou shalt be sick as a poyse wife
that is plaged and beaten of women: so
that the mighty and louet shall not be a-
ble to receyue thee. Woulde I so hate thee
sayeth the Lorde, If thou haddest not al-
way sayne my chose, exalting the stroke
of thy handes, and saied ouer their death,
when thou wast drunken: set fourth the
bewty of thy countenaunce?

The reward of thy whoredome shalbe
recompensed thee in thy bosome, therefore
shalt thou receyue * rewarde.

Like as thou hast done vnto my chosen
(sayeth the Lorde) euen so shall God do
vnto thee, and shall deliuer thee into the
plage. Thy chyldren shall dye of hunger,
and thou shalt fall throzowe the swearde.
Thy cities shalbe broken doune, and all
thyne shal perishe wyth the sweerde in the
feld. They that be in the mountaynes shall
dye of hunger, & eat their owne flesh, and
drynke their owne bloud for very hunger

Some reader:
no rewarde.

The fourth booke

of bread and thirst of water. Thou unhappye shalt come thowme the sea, & receiue plagues agayne. In the passage they shall cast downe the slayne cyrre, and shall rote oute one parte of thy lande, and consume the porciō of thy glory. They shall treade the downe lyke stubble, and they shall be thy fyre and shall consume the, thy cities and thy lande, thy wood and thy fruteful trees shall they burne vp with the fyre. Thy chyldre shall they cari away captiue & loke what thou hast, they shall spoyle it, and mar the beauty of thy face.

The .xvi. Chapter.

¶ The Men shalbe punished.

Whe vnto the Babylon and Asia, woe vnto the Egypt and Syria: gride your selves with clothes of sacke and herre, and mourn for your children, be sorow, for your destruction is at hand. A swerde is sente vpon you, and who wyl tourne it backe? A fyre is kyndled amonge you, and who wyl quenche it? Plagues are sente vnto you, and what is he that wyl dryue them away? Maye anye man dryue away an hungerpe lyon in the woode? Or maye anye manne quench the fyre in the stubble, when it hath begone to burne? Mai one tourne againe the arrow, that is shot of a stronge archer? The mighty Lord sende the plagues, and what is he that wil dryue them away. The fyre is kyndled & gone

Of Sorowes.

gone forth in hys wrath, and what is he
that wyl quench it? He shall caste lyght-
nings, and who shall not feare? He shall
thunder, & who shall not be afrayed? The
Lorde shall threaten, and who shall not
bitterlye be beaten to poulder at hys pre-
sence? The earth quaketh, and the founda-
cions thereof: the sea aryseth up wyth
maues from the depe, and the floudes of
it are unquyte, and the fryshes thereof al-
so before the Lorde, and before the glorie
of hys power. For stronge is hys ryghte
hand & holdeth & bow, hys arrows & he sho-
teth, are sharp, & shal not mys, when they
begin to be shot into & ends of the world.

Beholoe, the plagis are sent, and shall
not turne agayne, til they come vpon earth. **B**

The fyre is kindled, and shall not be put
out, tyll it consume the foundacions of
the earth. As an arrowe whiche is
shot of a myghtye archer, returneth not
backward: such so the plagis that shall
be set vpon earth, shal not turne agayne.

Who is me, who is me, who wil deliuer me
in those daies? The beginning* of sorowes
& great mournyng: & beginning of darth
and great death: the beginninge of war-
res, and the powers shall stand in feare:
the beginning of euils, and they shal tre-
ble euery one. What shall I do in these
thynges, when the plagis come? Behold
honger, and plague, trouble and anguysh
are sente, as scoutges for amendement.

J. l. iii.

But

I rather
greate mour-
nyng be-
neth, and so of
the other.

The fourth booke

But for all these thynges they shall not
turne from their wyckednesses, nor be al-
waie mynde of the scourges.

Behold, vytales shalbe so good chepe
vpon earth, that they shall thyncke them-
selles to be in good case: and euē the shall
mischeffe growe vpon earth, wars, darth
and great disquietnes. For many of them
that dwell vpon earth shal perishe of houn-
ger, and the other that escape the honger,
shall the swerde destroye: and the deade
shalbe cast out as dog, and ther shalbe no
man to comfort the. For the earth shal be
wasted, & the cyties shalbe cast down: ther
shalbe no man lette to tyll the earthe and
to sow it. The trees shal geue fruyte, and
who shal plucke the of and gather them?
The grapes shal be rype, and who shal
tread the? For all places shalbe desolate
of men, so that one man shall despyre to se
another, or to heare his voice. For of one
whole cytye there shalbe left, and two
in the felde, whych shall hyde them selles
in the thicke bushes, and in the clyffes of
stones: lyke as when there remayne thre
or foure olyues vpon the olyue tree, or
as when a vyneparde is gathered, there
are lefte grapes, of them that dyligente-
lye soughte thorow the vyneparde.

D Euen so in those dayes there shall be
thre or foure lefte, for them that seache
their houses with the swerd. And the earth
shalbe lefte waste, and the fieldes therof
shall

Deed 28.

shall waxe olde: and her wayes and all
her pathes shall growe ful of thornes, be-
cause no man shall trauaile ther thow.
The daughters shall mourne, hauing no
bydegromes: the women shall make la-
mentacion, hauing no husbands, their
daughters shall mourne, hauing no
helpe of their bydegrome. In the war-
res shall they be destroyed, & their hus-
bands shall perishe of hunger. O ye seruaun-
tes of the Lorde, heare these thinges, and
marcke them. Beholde, the worde of the
Lorde. O receyue it: beholde, the plagues
draw nye and are not slacke in taryinge.
Lyke as a trauaylinge woman whiche
after the .ix. moneth byngeth forth a
sonne, when then the houre of the byrthe
is come, an houre two or thre afore that
the paynes come vpon her bodye, * and
when the chylde cometh to the byrthe,
they tarye not the twinklyng of an eye:
Euen so shall not the plagues be slacke
to come vpon earth, and the worlde shall
mourne, and sorowes shall come vpon it
on euerye syde.

O my people, heare my worde, make
you ready to the battayle, and in all be e-
uen as pilgrims vpon earth. He þ seller
let hym be as he that styeth his way: and
he that byeth, as one that wyll lese.
Who so occupyeth marchaundise, as he
that wynneth not: and he that buydeth,
as he þ shall not dwell therein: he that so-
weth

O rather be-
lie.

The fourth booke

werth, as one that shall not reape: he that
 twyseth the vyneparde, as he that shall
 not gather the grapes: they that marry,
 as they that shall get no chyldren: and
 they that marry not, as the wyddowes: &
 therefore they shall labour, labour in vayne.
 For straungers shall reape their fruytes,
 spoyle their goodes, ouerthrow their hou-
 ses, and take their chyldren captiue, for
 in captiuitie and honger shall they get chil-
 dren. And they that occupie their mar-
 chaundysse with robbery, how longe they
 deckt their cities, their houses, their pos-
 sessions, and personnes, the more wyll I
 punyssh them for their synnes, sayeth the
 Lorde. Lyke as an whoze enuyeth an ho-
 nest woman, so shall righteousnes hate in-
 quity, when she decketh her selfe, & shall
 accuse her to her face, when he cometh
 that defendeth, whiche shall make inquisi-
 tion for all synne vpon earth. And there-
 fore be not ye lyke therunto, nor to the
 workes therof: for ouer it be longe, in-
 quity shall be taken away out of the earth
 & righteousnes shall raigne amonge you.

Let not the synner saye, that he hath
 not synned: for coales of fyre shall burne
 vpon his head, whiche sayeth before the
 Lord God and his glory: I haue not syn-
 ned. * Behold, the Lorde knoweth all the
 workes of men, their magnifyacions,
 their thoughtes and their hertes. For he
 spake but the worde *: let the earthe be

made.

Eccle. xxxiii. c.
 Luke. xii. c.

Gene. i. a

Of Ezechias.

made, and it was made: let the heauen be **Psalm. xlii. b**
made, and it was made: In hys worde
were the starrs made, and he knoweth
the number of them. He searcheth the
grounde of the deepe, and the treasures
therof: he hath measured the sea, & what
it conteyneth. He hath shut the sea in the
midst of the waters, and wroth hys word
he hanged the earth vpon the waters. He
spredeth out the heauen lyke a vail, vpon
the waters hath he founded it. In the
deserte and dry wyldernes hath he made
sprynge of water, and pooles vpon the
toppe of the mountaines, that the clouds
might poure doune from the stour cokes
to water the earthe. He made man, and
put hys hert in the myddest of the bodie,
and gaue hym breath, lyfe and vnderstan-
dyng, yea, and the spirite of the almighty
God, whiche made all thynges, and
hath searched the grounde of all the se-
cretes of the earth.

He knoweth youre imaginacions and
inuencions, and what ye thyncke when **S**
ye synne, and woulde hyde youre synnes.
Therefore hath the Lorde searched and
soughte oute all youre workes, and he
shall bewraie you all. And when youre
synnes are broughte forth, ye shall be a-
shamed before me, and your owne synnes
shalbe youre accusers in that day. What
wyl ye do? Or how wyl ye hyde youre
synnes before God and hys Angelles?

Ez

The fourth booke

Beholde, God him self is the iudge, feare hym, leaue of from your synnes, and forsake your vntyghevounesses, and medle no more with them: so shal God lead you forth, and deliuer you from all trouble. For beholde, the heate of a greete multitude is kyndeled ouer you, and they shal take away * certayne of you, and fede the idle with the Idols: & they þat consēt vnto them, shal be had in derision, laughed to scozne and troden vnder fote.

Or rather
shall hyl them
to feare idols
wylhall.

¶ For vnto the places ther shal be a place, and in the nexte cytyes a greete insurrection vpon those that feare the Lorde. They shalbe lyke mad menne, they shal spare no man: they shal spoyle and waste suche as feare the Lorde, theire goodes shal they take frome theym, and shutte them oute of theire houses. Then shal it be knowen who are my chosen, and they shal be tryed as the golde in the fyre. Heare O ye my beloued, saith the Lorde: beholde, the dayes of trouble ar at hande but I wyl deliuer you from the same. Be not ye asfayed, dyspayre not, for God is your captayne,

Who so kepeth my commaundementes and preceptes (saith the Lorde God) lette not your synnes weygh you downe, and lette not your vntyghevounesses be lyfte vp. Woo be vnto them that are subdued vnto theire synnes, and tangeled in theire wyckednesses, lyke as
a felde

Of Elias.

felde is hedged in wth bushes, and the
pathe therof covered with thornes, that
no man may trauayle thow^e: and so is
he taken, & cast in the fyre, and b^eente.

The ende of the.iiii. boke of
Elias.

The boke of Tobias

The fyrst Chapter.

Tobias beyng taken prisoner forsaketh not the law
of tr^uth. The mercy and charite of Tobias, and
the maners of hym in hys youth. He taketh Dan-
nah to wyfe, by whom he hath a sonne named To-
bias. He saoureth Gabell for money. He and his
are sayne to flye, but after the deathe of Sennache-
rib they retorne againe.



The booke of the hysto-
ries of Tobias, the son
of Tobie, the sonne of
Ananiel, the son of Adu-
elis, whiche came of
Gabaell, of the seede of
Asaell, of the tribe of
Nephthalim, whych in

the tyme of Salmanasar kyng of Assy-
rians, was led prisoner oute of Thysbe,
whiche is on the ryghte bande of Eades
Nephthalim in Galilee, and yng aboute
Aler. I Tobye all the tymes of my lyfe,
wente in the waye of vertue and iustice,
and bestowed manye thinges bountiful-
lye vpon the bretheren of my nacion whi-
che came with me to Ninue, that is in
the

The booke of Toby

the lande of Assiria. For when I was in
my countrey in the lande of Israell, being
yet but a yonge man, and all my fathers
tribe Nephtholim was fallen from the
temple of his Hierusalem, which among
all the tribes of Israell was chosen out
to sacrifice, where the temple, the house
of the hyst was halowed and builded to
stand for euer. And when all the trybes
fel away with the dyd sacrifice vnto the
yonge beylar * of Baal, whych Herobo-
am the kynge of Israell dyd set vp: yea
and my fathers house Nephtholim also
I only (as it was prescribed by the com-
maundement of God) vnto all the peo-
ple of Israell, came oftentymes to Ieru-
salem, byngynge my * fyfte frutes, and
teurthes of my frutes: euen w all that,
that was fyft thorne: and did offer those
thynges at the altare vnto the prestes,
the chyldren of Aaron. I gaue the fyfte
tenths of all my frutes to the prestes
that came of Aaron, that ministered at
Hierusalem, the second I sold. And whē
I had done at Hierusalē, I went forth
and gaue them in almes euerye yere,
and the thyrde I gaue there as it was
conuenient, as I had in comaundement of
Debbora my fathers mother, when I
was left of my father a pupyl and yong-
lynge vnder tuition and other mennes
gouernaunce. But when I was war en
a manne, takynge to wyfe Anna, * of
the

1st. Reg. xii f.

Exod. xxii. 1.
xxiii.

Deutro. xxi. 8
xxii. 8. xxv. 12

26

Num. xxi. 1.

The booke of Tobie

the stocke of my kynred, I begatte of her Tobias, and euen from bys infancie I taughte hym to reuerence God, and to abstapne from all synne. And when I was ledde prisoner to Ninue wyth my wyfe and all my tribe, all the brethren of my kynred eatynge of the meate * of the Gentiles, yet forbare I my plesure, and ate not wyth them, because wyth all my herte * I loued the religion of God. And therefore the hest made me in greate fauoure wyth Salmanasir, in somuch that he made me his cater, and gaue me licence to go whither so euer I wolde, and do what I like. And I went vnto some of my felowes that were in captiuitie, and instructed them wyth holsome monitions: And gorynge into Media to Gabaeil Gabrias brother, (whom among many of my kynred, and also one of my tribe I saue had greate neede) I lent hym the ten talentes of siluer whych I had receiued as an honorable rewarde of the kynge, and toke a brl of his hande. Afterward: when Salmanaser was dead, his sonne Sennacherib succeded him, in whose troubelous tyme I coulde not go into Media. Yet in the tymes of Salmanaser I vsed much libe-
ralitie to my brethren, I fed the hongry and clothed the naked: and if I sawe any of my kynred dead and caste about the walles of Ninue, I buryed hym.

And

Jer. lxx.
Jud. xxi.
Je. xl. a

The booke of Tobie.

iii. Reg. xix. g.
Ezay. xxxvii.
ii. Esdr. ii.

And if Sennacherib had kyled any (for
in hys fury he kyled many) what tyme
God punished hym for hys blasphemie
when he had fled fro* Jewrie, and was
come home agayne,* I buried the: that
when their carcases were sought for of
the kynge, they shulde not be founde.

D But whē one of the Ninivites had shew-
ed the kynge that I buried them, I hid
my selfe: and when I knewe they sought
for me to kyll me, for feare I fled. So all
my goodes wer taken away, and I had
nothyng left me save my wyfe Anna,
and my sonne Tobias. But oz ever fifty
daies were past, hys two sonnes kyled
hym. So when I had fled into the moun-
taines Atarach, Sarchadonus whiche
succeeded him in his kyngdome, made A-
chiacharus my brother Anaels son chief
auditor of al his fathers accomptes, and
hys fathers steward. And when Archi-
acharus had made petition for me, I
came again to Ninive: for Achiacharus
was hys cup bearer, and of hys signet,
hys receiuer and hys steward, and had
made Archadonus my brothers sonne un-
der hym.

The second Chapter.

Tobias byddeth surhe of hys friendes as feare God
as a banquet feaste. He is reprovod of hys friendes.
He feareth God more then the kynge. He becom-
meth blynde by the permission and sufferance of
God. Hys hynselfolke moche hym.

Altere

The booke of Tobie.

is thys yong mā vnto Tobias my sisters
sonne, and asked them, from whēce come
ye brethren? They sayed: from the childre
of Asyethaim, prisoners in Ninue.
He sayed agayne: know you our brother
Tobias? They sayed: we know him. The
said he, how doth he? They answered, he
is alvay, & in good helth. And as he spake
much good of him, Tobias sayd: he is my
father. Then Raguel leaping for ioy, kis- **B**
sed him and wept, and took him aboute
necke, and wysshed hym wel. sayinge: Ha
gods blessing haue thou my sonne. Thou
hast a good and an honest man to thy fa-
ther. And whē he had herd þ Tobias was
blonde, he and his wyfe Edna were verry
sory, and their daughter Sara wept. But
they welcomed them hartely, and killing
a cant of their flocke, they set meat before
them largely. Then sayd Tobias to Ra-
phael: brother Azaria, cast out a worde of
those thynges that you spake with me: by
the way, that the matter may be brought
to pas. And so he opened þ matter to Ra-
guel, which whē Raguel understode, he
was afraid, knowing what had happen-
ned to þ. viii. men þ wēt vnto her, & he fea-
red lest the like shuld happē to him. As he
was thus, & gaue no answer to þ was ar-
ed hym, the angell sayed, feare not to
handefaste her to hym, for thy daughter
ought to be his wife, for he is a true wor-
shipper of god, & therefore none other man
maye

The booke of Toby.

maye enioye her. Then sayed Raguell, I
dout not but God hath herde my prayers
and teares, and in dede I beleue that he
hath brought you hyther, that she after þ
lawe of Moyses, maye be ioyned to a man
of her own kyned. Therfore doubte not
but I wyl shortly make her suet to hym.
So Raguel despyd Tobias to eate and
drynke, and be mery. For it is meile, sayed
he, that thou shuldest mary my doughter.
Yet wyl I tel the truthe: I maryed my
doughter to seuen husbundes, whiche in
the same night that they shulde lye with
her, dyed, but yet take thou a good kett &
be mery. Then sayed Tobias, truelye I
wyl eate no meate, tyll thou haste graun
ted mi petition, & brought her hit her and
maryed her vnto me. And Raguel answe
red: now from henceforth take her for thy
wife as reason is, for she is of thy kyned,
and that merciful Lord graunt vnto you
verye well to do. So he called Sara his
daughter, & when she was come, he toke
her by the hand, and gaue her to wyfe vn
to Tobie, saying: Lo take this woman ac
cording to the lawe of Moyses: and take
her with the to thy fathers house, & ther
with despyd God to sende the ioye toge
ther, saying: The god of Abrahā, & god of
of Isaac, the god of Iacob be w you, ioin
you togerber, & fulfil his blessing in you.
The called he his wife Edna, & toke a let
ter & made a wyrryng of þ maryage, and
sealed

Ann. xxv. 11.

The booke of Tobie.

sealed it, and prayſed God, and wente to
their meate. Raguel called his wiſe Ed-
na again and ſaid: ſiſter prepare an other
chamber, and bring her into it. And whē
ſhe had doen as he bad her, & had brought
her in weping, ſhe comforted her dought-
ter and ſayed. Be of good chere, the Lord
of heaue and earth will turne this ſorow
of thine into ioye, wherefore o doughter
be merce.

The. viii. Chapter.

The angell byndeth the deuill. Tobias exhorteth his
wyfe to prayer, and they praye .iii. dayes beſore they
lye together.



And whē ſupper was done, they
brought Tobias vnto her: and
as he came he thoughte vpon ſ
wordes of Raphael, & toke out
of his bagge the hert and lyuer of ſ fiſh,
and layed it vpon the hotte coles, & made
a ſumigation: and when the Leuell ſmelte
the ſauoure, he fled into the fartheſt parte
of Egypte, where the angel bound him in
bands. And when they were both ſur in,
Tobias aroſe out of his bed, ſayinge: ariſe
*thou ſiſter alſo, and let vs pray God to i. Cor. xii.
haue mercy vpon vs, and let vs do thus
now, to morow, and ſ next day: for theſe
iii. nightes muſt we recōcile our ſelues to
God, and after the thyrde nighte, we ſhall
take the pleaſure of our marriage. For
we be the chyl dren of ſaints, and we may
not come together as the heathen that
knowe not God.

L.ii.

And

The booke of Tobie.

And so when they were rylen vp both together, they besought God earnestly that he wold preserve them. And Tobias began. Praised be þe O God of our fathers, and praysed be thy holpe and gloriouse name for euer. The heauens and þe earth the fountaines & flouds, and al that thou hast made prayse the. * Thou madest Adam and gauest hym Eue to his wyfe for an helper, and of them came all mankynde. Thou saydest, it is not good for man to lyue alone, lette vs make an helpe for hym lyke hym selfe. And now oh Lord I take vnto me this my wyf, not for lust and voluptuousnes, but of a pure heart, for the only desire to haue children, by whom thy name may be praysed to the worldes end. Shew thi self therfore merciful vnto me, that I may lyue with her vntill I be old. Then sayd she with hym: Amen. And the same nyght that he laye with her, Raguell a rose, and aboute cockcrowe called vp his seruantes, and went out & dygged a graue, saying: peradventure this man also is dead, as the other seven, that went to her. And whē he was come home he sayed to his wyfe Edna: Sende one of thy maidēs to know whether he be aloue or not: þe if he be not, we may burye him by fore day or any man knowe it. So the maiden that he sente opened the doze & went in, & found the both sleeping safe & sounde, and came again and sayd, the man was a lyue.

Gen. ii. 2.

The booke of Tobie.

Ioue. Then Raguell and hys wyfe gaue
thankes vnto the Lord, and sayde: o God
with most holy & pure vert praysed maye
thou be: pea and al thy saintes praise the,
and al thi workes, al angels and thi elect
praise þ for euer. Lord I thanke the that
thou hast chered me, and that it hath not
happened as I feared, but hast dealt mee
cifully with vs pitying yonder two onlie
begotten children, and hast dreyen away
from vs our ennemy, that so folowed vs.
And now further oh Lord, shewe thy selfe
merciful vnto them, that they may leade
their lyfe in health and gladnes thorow
thy mercede, and that they may greatlye
please the, by the sacrifice of thankes ge-
uing, wherby it may appere vnto al naci-
ons, that thou art the God alone thorow
out al the earth. Then he commaunded hys
seruautes to fyl vp the graue or euer it **D**
wer day, he commaunded his wyfe to pre-
pare a feast & make redy al such thinges,
& meate that they shulde haue nede of by
the waye and he caused also to be kylled
ii. fat kine, & .iiii. rāmes, & made a feast to
al his neighboures & sciendes, & helde it
xiii. days. For Raguel before these feast-
ful dayes of the mariage were out, caused
Tobias to sweare þ he shulde not depart,
till those fourtene feastfull dayes of the
marped were ended, and that then recei-
uing the one halfe of hys goodes, he shuld

The booke of Tobie
he shulde goo home agayne to his father,
and after his death haue the rest of his
and hys wyues goodes, and thereof he
made a wytynge.

The .ix. Chapter.

The angel goeth to Sabelus, at the desyer of Tobias,
which deliuereth the letter & receueth the monye.

Then Tobias, called Raphael,
whom he thought to haue ben
a man, and sayed vnto hym: I
pray the heken, what I shall
say, if I wold giue my self to be thy ser-
uaunt, yet were I not worthe to waite
vpon such a wise man as thou art: yet I
pray the of this thyng, Brother Azaria,
take with the a seruaunt, and .ii. camels,
and go thy wares to Gabacel in Rages,
which is in Media, and deliuer him this
wytynge, and receiue of him the syluer,
and bring him to my marriage. For Ra-
guel hath sworn that I shall not depart,
& I may not set light by his othe. And as
thou knowest, my father couereth þ days:
and if I tary but one day to long, he wyl
be verie sorre. So Raphael, with foure
of Raguels seruantes, and two Cam-
els, wente vnto Rages, whych is a cy-
tye in Media, and came to Gabacel:
and when he hadde deliuered vnto hym
the wytynge, he broughte vp the mo-
nye that was sealed, and deliuered it vn-
to hym.

Afterwards whē he had told him, how

the

The booke of Tobie.

the matters went wth Tobias, they came forth together earlye in the morninge to the marriage. And when they were come into Raguels house, they founde Tobias at meate, and he leapt vp, and eche saluted other with a kys, and Babelus wept for ioye, and gaue God great thanks, & sayd: the blessing of the Lord God of Israel haue thou, for thou arte the sonne of a ryght veruuous and iust man, and one ^{wh} feateh God, and geueth greete almose. And blessinge haue thy wife and your parentes, that ye may se your children, and your childers children, euen to the third and fourth generacion. And blessed maye be your seede by the Lorde God of Israel, whiche raygueth worlde without ende. And when they hadde all sayed, amen, they went to kepe thys feast of the mariage, with the fear of the Lord, & Tobias gat his wife with childe.

The .x. Chapter.

Tobias and his wife are sad for the taryauce of their sonne. Raguel sendeth agayne Tobias with hys wyfe.

Nowe Tobias the father counted euery day, & whē the daies ^{sh} wer appoynted for his iourney wer out, & they not come, Tobias taryng because of his marriage, ^h father veri pēsse, said: whi doth my son tary, for what holdeth him? hath he gone (quod he) perchāce in vaine, or is Babel dead, or wil no mā pay him the money?

L.iii.

Thus

The booke of Tobie

Thus began he to be very sorrowful, he
and his wyfe, and began to wepe both to-
gether, because their son was not come
agayne vnto them at the day appointed,
and his wyfe sayd: my sonne is lost, that
he tarryth thus longe, and began with
discomfortable teares, and thereto sayd:
Whowset I by nothing, my sonne, saying
I haue lost the, the lycht of myne eyes,
the state of mine olde age, and the comfort
of my lyfe, & the helpe of our flocke. Who
is me, who is me, my sonne, why sentt we
the away fro vs, al our help stode in the,
& we shuld not haue sentt the fro vs. The
sayd Tobias: hold thy peace, & be not dis-
comforted, for man for we sentt with hym is trust
ful enough. And she sayd: hold thy peace,
mocke me not, my sonne is dead: and in
no wyse she wold be comforted. And euer
ty day she went out into that waye that
they went forth, and looked aboute, what
way soeuer she hoped they shulde come,
and looked whether she could se them com-
ming a far of: al the day tyme she wolde
eate no meate, & lay weping continually al
the nightes for her son Tobias, till those
twelue daies of the marriage, the which Ra-
guel swore he shuld tary, were past.

Then sayde Tobias to Raguell: Let
me go, for my parentes thynke they shal
neuer se me agayne. But his father in
lawe prayed hym to tarry with hym,
and sayde he woulde sende hym his father
worde

John

The booke of Tobie.

worde of al hys matters. Not so, sayd Tobias, but lette me go to my father. For I knowe that my parentes dothe counte the dapes, and are sore vexed in their minde. And although Raguel made much praying to Tobias, yet could he by no means perswade him to tary. Then Raguel rose vp, and when he had deliuered vnto him his wife Sara, with the one halfe of hys substance, as wel seruauntes as beastes and money, he wyshed them good fortune, and let them go, sayinge: The heauenlye God be your good speede, and leade you in your iourney, and I pray God mine eyes may see your children or euer that I dye.

The holy angel of the Lord accompanye you in your iourney, and lead you safe, & you may finde al thynges in good case at your fathers and mothers. And to hys daughter he spake these words: Honour thy father & mother in law, which are now thy parents, and see that I may hear good tidings of you. Loue thy husbände, take heede of thy householde, and kepe well thy house, and shewe thy selfe faultlesse, and therewith kyssed them. All so Edna spake thus vnto Tobias: deare brother, The Lord of heauen bringe you home againe, & graunt me to see children of my daughter Sara, that I maye see you in God. I do here graunte vnto you my daughter as a pledge, that ye intreat her not vngentillye.

And

The booke of Tobie.

And after this Tobias wente his waye,
thankyng God that he had geuen hym a
prosperous iourney. And when he had bid-
den Raguel and Edna farewell, he went
in his iourney, until on the seuenthy day, he
came to Charan, which is in the myddest
of his iourney, and he drewe nye vnto
Riniue.

The .xi. Chapter.

Yonge Tobias leuyng his wife and household in the
midway cometh befoze with the angel. & he dreame
of his mother takinge a ter her sonne. He is ioyful
he receiued of his father and mother. Sara cometh
vnto him.

Then Raphael sayed vnto To-
bias: Thou knowest how thou
hast left thy father, Therefore
if thou wilt, we wyl goo befoze,
and let the householde with thy wife and
the cattell come softe and sayze after vs.
But se that thou haue the gail of the issh
with the, for it shal do vs seruiue. So they
went befoze and the dog folowed after.
But Anna sat dayly by the way syde vpon
the top of an hill, fro whence she might
se a farre of, and whyle she was waitinge
there for hys commyng, she looked a farre
of, and anone she perceiued her sonne co-
minge, and knew him, and shewed his fa-
ther. Lo ponder is thy sonne commyng &
the man þ went out w him. And Raphael
said, I know þ thy father shal recouer his
sight. Therefore as sone as þ shalt come in
to thy house, after þ hast made thy prayer
vnto God, & geue him thakes, & art come
to

The booke of Tobie.

to thy father kysse hym, and anoynte hys eyes with the gall that þu haste wryth the: and with the rubbing ye shal smarte, but the payne shal go away, and straytwaie hys eyes shalbe opened, and thy father shal see the light of the heauen and the also. And Anna came running and hong vpon her sonnes necke, saying: Son, since I haue seen the, I am content to die, and both fel in weping. And the dogge that had gone all the waie with them, ranne before, and came as a messenger, & wagged hys taile for gladnes. And blynd Tobias gaue his seruaunt his hand, & ranne to mete his son, and stombled at þe doore, and his soune ran, and toke him vp, and he embraced him as did his wife, & kysed him weping for ioy: and whē they hadde worshipped and gaue thankes to God they sat down. Then with the fishes gal anointed he his fathers eyes, and bad him be in good comfort, and tary the space of halfe an houre. And when his eyes beganne to prycke, he rubbed them, until the blemyshe wente oute frome the corners of his eyes like scales or the white saime of an egge, the whiche Tobias toke and drew oute of his eyes, and he receiued his sighte. Then beholdynge hys sonne, he tooke hym aboute the necke, and he and hys wyfe pray synge God before al them that were there presente, sayed: worthe arte thou to be praysed O God, and thy name to be exalted for euer, and blessed be all

The booke of Tobie.

thyne angels, for thou haste scourged me,
and hast had ppy on me, bycause that lo
I se nowe in y sonne Tobie. And so bys
sonne came in merely and told his father
al the benefites which had goodlie cran-
sed vnto hym in Medea, throzow the man
that was leader in the iourney. So seuen
dayes after came Tobias wyth his wife
Sara and all bys householde, they
camels and al ther cattel safe with much
mony, and w that also that they had rec-
ceyued of Babelus, and geurnge thanks
to God, he wente out to mete bys dought-
ter in lawe at the gate of Ninives, and
they that sawe hym, meruayled to se him
go, & that he had receiued his sighte: and
he testified befoze them all, that God had
shewed bys mercede vpon hym. And when
he was come to bys daughter in lawe, he
saluted her, saying: welcome o daughter,
sythe I gyue thanks vnto God whyche
hathe broughte the to vs, and next to thy
parentes. And thys was ioy to al the bre-
thre that wer at Ninive. And ther came
Acharus, and Masbas his brothers sone,
and thaked God for all the benefites that
God had gyuen him: and Tobias mary-
age was kept the space of seuen dayes,

The. xii. Chapter.

Along Tobias rekeneth vp vnto his father the pleasures
that the angel did him. He offereth vnto the angell
halfe the goodes that he brought wyth hym.

Then

The booke of Tobie.



Then Tobias called his sonne to
him, and sayed: loke what byre
we may giue this mā that wote
wth the: pea we had nede to make
bym iome greater amēdes. And he sayed:
father I am cōtent he haue halfe of these
thynges þ^t I haue brought wth me. For what
rewarde sh^{ld} we giue him, or what can
we giue him worþ^t his desertes? for it is
he that hath brought me home agayne
safe, and toke charge of my wyfe, he made
me to haue her, he draue away the deuel,
and brought ioy to her parentes, & saued
me from the fishes mouth: he brought the
mony from Babelus, and restored to the
thy health, & made the se þ^t lighte of hea-
uē, & by him we are made ryche wth al these
goodes. What cā we do for hym agayne
worþ^t these thynges? Therfore good fa-
ther I desyre the, that þ^t wth þ^t are of hym
if it please him to take half of these þ^t he
brought. Then sayed the olde manne: He
is worþ^t to haue it, and callynge vnto
hym the angel, take quod he, half of these
that thou hast brought, and go thy wales
salle wth them. And he callynge them
bothe asode, sayed: prayse God, and giue
hym thanks, prayse him & confesse these
thynges þ^t he hath done vnto you, before
al menne lyvinge. It is a goodly thyng
to prayse God, and to extolle his name.
And therefore speake mooste honoura-
bly of gods dedes, and g^{ve} him thanks.

It is

The booke of Tobie.

It is good to hyde the kynges secretes,
but contrari, to shewe openly þe workes
of God, it is an honorable thyng. If ye
do wel, no euill shal come to yeu. Those
be good prayes that be iorned with fas-
ting, almosse, and iustice. Better is a litle
with iustice, the much w wrong. It is bet-
ter to giue almosse, the to hoord vp treasur-
es of gold. Almosse deliuereth frō death,
and clēserh al sinne, & obtēnerh for geue-
nes, & bringerh to euerlasting lyfe. They
that vse almosse, and iustice, shall get lyfe
euerlasting: But euell men are enemies
to theyr own soules. I wyl hyde nothing
from you, but tell you as the trouth is.

T I sayde it was well done to hyde the
kynges secretes, & contrari, þ it was hono-
rable to shew forth opely the workes of
God. When thou diddest wepe, & Sara
thy doughter in law pray, I bare a me-
morie of your prayes before þ holi God:
and when thou dyddest bury the dead, I
lykewyse was by the, & when thou didst
arise from thy meate, and forsokest thy
dyet to bury the bothe in the night and
day tyme, I knewe thy good dede, and
was ther present with the. But because
God loued the, it was necessary to proue
the by temptacion. Therefore now
God sente me downe to helpe the, and
also to deliuer thy doughter in law Sa-
ra from the Deuyll. I am Raphaell, one
of the seven Angelles that beare vp the
prayers

Tobi. ii.

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The booke of Tobie.

prayers of holy men, and that are messen-
gers of his holy wyl. Theſe were both they
troubled & afcaped, & for feare fel down
flat vpon þe ground. Then ſayd the Angel:
ſear not, for al your matters ſhal be wel,
but thanke God: for I came not for my
ſake, but at the wil of the ſame God your
lord, wherfore prayſe him for euer. I was
at al times a ſpirit, for I nerther eate nor
drinke, but you thought I did: for I uſe
no meat nor drinke that maye be ſecu.
Wherfore nowe giue thankes vnto the
Lord, for I go vp to him that ſent me, and
write al thinges that be done. Now whē
they were ryſen, and could not ſe him in a
ny place, they fel downe vpon their face,
and prayſed God thre houres together:
and after they were ryſen, they prayſed
the greate and marueylous woorkes of
God, and howe they had ſene the Angell
of the Lorde.

Gene. xlviii. a
and. xix. a:
Jud. xiii. c

The. xiii. Chapter.

¶ Tobias the eldſon giueth thankes vnto god.

AND Tobias þe eldſon wrote a me-
moration of thankes geuinge þe
came out of his own mouth af-
ter this maner. The liuing god
muſte be praiſed eternally, and his king-
dom alſo for euer more. For he puniſheth
and hath mercy, he putteth downe, and
bryngeth vp, nor there is no manne that
can eſcape his hande.

You

The booke of Tobie.

You chyldren of Israel geue thanks vnto him before the gentyles, for he hath scattered you amongest them. There shew abroad his magnificence, and praise him before al them that be alyue, and teach yf ther is none other God almighty but he. For he is the Lord, and our god, he is our father everlasting. He wil punishe vs for our naughtynes, and againe wil haue petye vpon vs, and wil gather vs together agayne from al the nations among whome we be dispersed. If ye be turned vnto him with al your hert, and al your mynd, to lyue vertuously before him, he wil also turne him to you, and wil not turne away his face from you, but you shall see what he wil do with you. Praise him with ful mouth, praise the Lord of iustice, with feare and trembling, and with your works praise the king everlasting. I verely wil geue him thanks in the lande of myr captiuitie, and wil praise his power and roialtye vnto the people that are geue to synne. O ye wicked come agayne into the right way, and vse goodnes in his sight. Who can tel, whether he wil cast his good will to you or not, and geue you forgiveness? I will liue vp and praise my God, and my minde shall geue thanks to the kynge of heauen. Lette all menne praise his magnificence, lette them be merite, and thanke hym for his goodnesse.

¶ O Hierusalem thou holpe cypre, he wil scourge

W. f. 124

The booke of Tobie.



Afterwardes whē I was come home and my wyfe Anna, and my sonne also Tobias was restored vnto me, vpon þe solempne feaste of Pentecost, whiche is the hoilye daye of seuen weekes, when I had prepared a good feaste, I sat downe to meate. And hauynge inoughe, I sayed vnto my sonne: go cal euery poore one of our brethren that thou canste fynde, whiche lo- ueth the Lorde: and so I wyl eate in the mynne tyme vntyl thou commest agayn. And he wente, and when he was come agayne, he sayed: O father, one of our kin- ted lyerh deade in the streate. Then I or- euer I hadde earen any meate lepte vp, and toke hym a waye and bydde hym in myne house vntyl the sunne was downe, and afterwardes I came agayn and wa- shed with mournynge, I remembered the prophecye of Amos howe he had saied: Your solempne feastes shal be turned in- to mournynge, and al your ioyes into la- mentacyons. So after the sunne was downe, I wente mournynge, and I made a graue and put hym in it. Then sayed my neighbours in scorn: This felow fea- reth not (saye they) to be killed for this dede, whiche althoughe he fled, yet loo, he buereth them agayne. Yet I fearynge God moare then the kynge, stole awaye pryuelye the bodyes of them that were dayne, and bydpyng them in my house bu-

R. i.

tyed

Amos. i. viii. 6
ii. Zach. i. 6

Tob. i. 6

The booke of Tobie.

eyed them at midnighre. And the same night comming al betraied from the hospital, when I had laied me down at home to slepe by þ wal side my face vncouered, the sparowes whych wer in the wal and I knewe not, let fal their vore bung vpon mine open eyes: so that sozenes growing in them, I went vnto the physicians but they coulde not help, and I fel blind. With this tēptacion did the Lorde suffer Tobie to be in leopardeye, to shewe example of patience to them that came after, as he did of þ holy mā Job: for in somuch as he cuer feared God fro hys youth vp, & kept his cōmaundemētes, he was not angry w God that the plague of God chaunced vnto hym, but remayned stedfast in the feare of God, and thancked God al þ daies of hys lyfe. For lyke as riche men mocked Job, so did hys cosens and kynse folke mocke hym, sayinge: where is thy hope, in the which thou hast done almose and buryed the deade? But Tobias rebuked them, sayinge: Speake no such thynges, for we are the chyl dren of holy men, and looke for the lyfe whiche God shall gyue vnto them that neuer tōurne theire belief from him. Also Achiarus found me meate untill I wente to Elymaida.

Anna my wyfe worked byred womens woork, labourynge as muche as she myghte to gette her lyuynge: and when she had sente home the woike to the masters,

The booke of Tobie.

sters, and receiued monye, they gaue her also a kid, which whē it was come to me and began to bleat, from whence cometh this kyode sayd I: Is it * stolen? Restore Deu. xxi. a it to the masters, for we may not eat of þ that is stolen. And my wyfe sayed, it was giuen her about her hire. But I beleuing her not, commaunded it shuld be deliuered to the owners, and was ashamed for her. Then he answered, sayinge. * Where Job. ii are become thy great almes, and thy iust dedes? Lo how they be now sene in the? Wp̄th these and suche lyke wordes dyd he cast me in the reche.

The. iii. Chapter.

The prayer of Tobias. Sara the daughter of Raguel is slandered of her fathers seruantes. The prayer and fauling of Sara, & also the innocency & chastitie of her. The prayers of Tobias and Sara are herd.



Then Tobias toke it heueli, and forowinge and wepinge, made his prayers thus: Iust art thou O Lord, and all thy dedes, and wates of mercy & helth, and thou makest thy iudgement sound and iust for euer. Remember me, and haue vntie vpon me: punish me not for my sinnes and errours of myne, or my forefathers, for we haue sinned in thy sighte. For we haue stopped our eares at thy comaundementes. Therfore are we spoyled and broughte into captiuitie, to deathe and detrypon, and a shame vnto al nations amouge whome thou haste scattered vs.

Deut. xxi. a

Is. ii.

And

The booke of Toby.

And now many iuste causes haste thou
to deale wth me accordyng to my syn-
nes, and the synnes of my parentes, be-
cause we haue not kept thy commaunde-
mentes, nether ordered oure selues pure-
ly before the. Therefore do now wth
me after thyne owne w^{ill}, and com-
maunde my spyryte to bee taken awaye
frome me, that I maye departe, and be re-
solued into earth. For better it were for
me to be deade then lyue, for I haue herd
vphraydinges vnto thyself, and I am in
greate heauynes. Commaunde me now
to go out of these panges into rest euerla-
styng, and turne not thy face from me.
And the same tyme it happened, that Sa-
ra the doughter of Raguel at Ecbatanis
whiche is in Media, suffered much rebuke
of his fathers maidens: for þ she had ben
marryed to seuen men & Asmodeus that
deuill had kyllen them o^r euer she had ly-
en wth them after the manner of a ma-
rried wyfe. So when she rebuked a cer-
ten maiden for her faute, why quoth she:
doest thou not knowe that thou hast kyl-
led thy husbundes? Thou haste had seuen
mē, & yet wast thou not named after one.
Why beatest thou vs for them, o^r wylt þ
kill vs as thou haste done thy seuen hus-
bādes? whē she herd these words, she was
meruelous fory, in so much þ she thought
to strangle her self: yet said she: I am my
fathers oly doughter, & if I shuld so do,
it wold

The booke of Tobie.

would be grete shame to him: & I shuld lead
his olde age to death wth heaumes. And she
gat her vp into an hie garret of her house,
& neither eat nor drake. iiii. daies nor dre
upgotes: but continuinge in prayer, she
prayed vnto God with teares, to deliuer
her from this flander. And the thyrty day
ending her prayer & praising God & ma-
kyng her prayer ny to the window, she
sayed: O my Lord God, worthy art thou
to be prayesed, and gloriouse is thy maie-
sty, holy and noble, & to be prayesed for e-
uer, which althoughe thou be angry, yet
thou art thy selfe merciful, and when
we call in tyme of affliction forgiuest our
synnes. Al thy workes prayse the for e-
uer. Behold now, o Lord, I haue fastned
myne eyes and countenance vpon the, I
may no more breaste in the teth. Thou
knowest Lord that I haue kept me cleane
from al synnyng with man, and that I
haue kepte my mynde from all concupis-
cence, and that I haue despyled nether my
name, nor yet my fathers, whyle I was
in captiuitie I neuer kept cōpanye with
those that passe their tyme in spote. ner-
ther was I companion wth light persons.
An husband haue I consented to take, not
for plesure but in thy fear, & either I was
vnyworthy for the, or they vnniety for me,
because peraduenture thou hast kepte
me to another manne: for whye, thy coun-

The booke of Tobie

I sayle is not in the power o' manne. But
this may euery man be sure of that wor-
shippe the, if hys life be good, that he shal
be crowned, & deliuered in his afflictions
and if he wil amēd his lyfe, he shal be par-
doned of the. For thou delyghest not in
out destruction, but after tempest sende
saye wether, and after teares, gladnes.
Praised be thy name O Lord God of Is-
rael for euer. I am my fathers onli daugh-
ter, neyther hath he any man chyld to be
hys heire, no nor yet any brother or bro-
thers sonne, whose wyfe I myght be. Se-
uen all redye be dead, why do I liue? And
if thou thynkst it not good that I shuld
dye, haue regarde vnto me: and lette me
be considered no more. Both these folkes
prayers beinge herde of the hie maiesty
of the greate God, Raphael was sent vnto
the bothe to help the, so Tobie to put a-
waye his blyndenes, so Sara Raguels
doughter, that Tobias shuld giue her as
wyfe vnto hys sone Tobias, and to bind
the deuyl Asmodeus, bycause she shoulde
haue Tobias. The same tyme Tobias
came agayne and wente into hys house,
and Sara the doughter of Raguel came
doun from the hys lost or the gatter.

The.iii. Chapter.

Tobias thyngingere, dye geueh a godly exhortacion
and monition to his sonne.

And

The booke of Tobie.



At the same tyme Tobias re-
membred that he had lent t mo-
nye to Gabael at Rages in the
land of Media, and sayed with
him selfe: seing I haue despyed for death,
why do I not cal my sonne Tobias and
gyue him good monicion before I dye?
And when he had called hym he sayd vnto
him: hearken my sonne what I wil say,
and lay my wordes in thy hert as a foun-
dacion. My sonne when I am dead bury
me, and after despise not thy mother, but
*honour her al the dayes of thy lyfe, and
do to please her, and not to displease her.
My sonne remembre how great perils she
suffered bering the in her womb? & when
she is dead, bury her in the same graue by
me. Sonne, reuerence our Lord god at al
tyme, *faine not, nor breake not his com-
mandements, but loue vertue al y dayes
of thy lyfe, and walke not in the wayes
of wyckednes. For whyle thou studyest
for vertue, þ thou shalt haue good successe in al
þ thou goest aboute, and so shalt all they
haue that loue goodnes. * Do almose
of thy substance, and be not scauce in do-
inge of it. Turne not thi face away from
any poore man, as thou woldest that god
shuld not turn away his from the. Gyue
*as thou shalt be hable: if þ haue much,
gyue much, & if thou haue litel, gyue of þ
litel. For thou shalt lay vp for the a good
treasure against the day of necessitie.

Ecclesi. x.
Ecclesi. vii.

Roma. vi.

Leuit. xix. c.
Deut. x. b.

Eccle. xxi. a
Eccle. xxi. c.

Ex. xiii.

For

The booke of Tobie

Ecclesi. xix.

1. Testa. iiii.

Gene. iii.

Leuit. xxi. b
Math. vii. a

For * almosse deliuereth from death, and
suffereth not the soule to come into dark-
nes. Almosse is a great comfort before the
hiest, to al þe sinner. My sonne, * beware,
keepe the from al wozedome and vse no
euil company besyde thy wyfe, but inesp-
pecially may thy wyfe of the stocke of
thy forefathers, and ioyne not to the a
stranger that is not of thy fathers tribe,
for we are kinsmen to the prophetes: and
Noe, Abraham, Isaac and Iacob, be our
old forefathers. My sonne remēber that
al these dyd manye wyues of their owne
kynted, and that their childre had good
chaunce, and that their seede shall inha-
byr the earth. Therefore my son, loue thy
brethren, and despyse not the sonnes or
daughters of thy nacion thorow pryde,
but take a wyfe of them. Suffer pryde ne-
uer to rule in thy mynde, no not in word.
* For deathe is ioynd to pryde & myche
trouble: and to hautes is ioynd dysple-
sure and great pouertie, & she is mother
of hunger. Let no mans hyre * remayne
with the, whose seruice thou hast had, but
forth with paye hys wages, for, vnto the
also securyng God rewarde shalbe geue.
Sonne be circumspect and ware in al thi
dedes, & in al that thou doest whyle thou
lyuest be wyse, and do not to anye manne
that thou wuldest not to be done to the.
Drynke not wine vntil thou be dronke,
nor carie it not with the by the waye.

True

Handwritten notes in a cursive script, likely a later addition or a different version of the text, located at the bottom of the page.

The booke of Tobie.

Giue thy bread to the hungry & with thy Luke xlii.
clothes couer þe naked. What soeuer shal be
left, giue it to the poore, & neuer grudge
at liberalitie. Set thy bread vpon the Se-
pulchre of the iust, and bestowe it not vpon
the naughty. Are counsaile alwayes of
the wyse, and despyse no good counsaile.
Be alwayes praying vnto the Lord, and
beseeche hym that he wyll order thy fote-
steppes and wayes, and prosper thy coun-
sailes. For no people are wyse, but the
lord himself is þe geuer of al good thyngs
& thursteth downe whoso, & how he lyteth.
Therefore my sonne remember my pre-
ceptes, and put the not out of thy minde.
Of this also my sonne I thought to tel-
the, that when thou wast yet but a childe Tob. i. c.
I deliuered. .v. talents of syluer vnto Ba-
belus Babilas brother at Reges a cytye
of Medes, and bys hande wytyng haue
I by me. And therefore seke some meanes
howe thou mayest come by hym, & when
þu hast receyued of hym þe sayd weyght of
syluer, geue hym his hande wytyng a-
gayne. My sonne be not afrayed that we
leade a poore lyfe: if thou feare God and
studye to please hym, thou hast goods
enough.

The .v. Chapter.

The obedyence of yonge Tobias to his father, whi-
cher is sente into Reges. An aungell accompanyeth
hym in his iourney.

Then

Roma. viii. d.

The booke of Tobie .

Then answered Tobias and
sayd: father, al that thou haste
commaunded me wyl I do, but
howe shal I get thys syluer, se-
ing I know him not? What token shal I
giue him? Then said his father: I haue a
bil of his hand with me, as sone as þu shalt
shew it him, he wil pay the mony: And so
he gaue him his hande writinge. So thys
way now and seke some man to go with
the, whylest I am alpye, for I wyl paye
him his byre: & go & fetch thys mony. So
when he was gone to seke one, he founde
Raphael standing in the strete, a goodlye
yong man, gyrded vp, and as he wer redy
to go: whō, not knowing to be an angell,
he spake vnto and sayd: Good yonge man
from whence comest thou? And he said,
frome the sonnes of Israel. Tobias axed
him again. May I haue thys company as
farre as Rages, whiche is in Media? or
know you those quarters? Then sayd the
angel, I wyl go with the: I know þe way
and haue gone thither often, & haue dwel-
led w our brother Gabael, which dwel-
leth at Rages, that is a cyty of the Me-
des standyng on the mount Ecbatanis.
Then sayd Tobias: tary me tyl I shewe
my father. Then sayde he, go thys wayes
and tary not. So he went in, and shewed
hys father all the matter. Loo father,
quoth he, I haue founde one to go with
me. Then he marueyllynge, sayd:

¶ All

The booke of Tobie.

Call hym vnto me, that I may knowe of
what trybe he is, & whether he be a faith-
ful cōpanion or not. So when he was cal-
led & come in, & hee had saluted oher,
the ponge man sayed: Syr, euertastinge
ioye moughte you haue. And Tobias **C**
sayed: what ioye can I haue when I sit
in darkenes, and may not se the lighte of
the heauen? And the pong man sayd: be of
good chere, for the tyme wyl come shortly
when you shalbe healed of God. Fur-
ther Tobias asked him: Can you brynge
my son to Gabael, as farre as Ragah, a ci-
tie of Media, and when you come agayn
I wyl gyue you your hyer. The auugell
answered. Verely I wyl brynge him thi-
ther and brynge him to the agayne. Tobias
asked hym agayne: Of what trybe or
stocke art thou come, tel me. And he sayed
doest thou seke for a trybe or familie, or
an hyrelinge to goo this iourney wyth
thy sonne? Then sayed Tobias: Brother
I wolde fayne knowe thy kynred and thy
name. Then sayed he: To put the oute of
care and doute, I come of the kynred
of Azaryas and the greate Ananias, thy
brethren. Then sayde Tobias, well
moughte thou fare for thy commynge
hyther, and be not angrey wyth me, be-
cause I asked of thy kynred and familie.
Verely thou arte my brother, com: of a
good and honeste kynred.

For

The booke of Tobie.


For I knew Ananias & Jonathas, sones
of the greare Samaias, euen then, when
I went togethet wyth them to Hierusa
lem to do worshyppe, and to consecrate
my fyrstlings and off' r up the tenthes of
my fcutes: for they had forgottē their co-
sens. Brother thou arte come of a greare
stocke, But tel me what I shal gvue the,
or wylt thou haue a grore a day with ne-
cessaries such as my sone hath: but if you
come home again safe I wyl double thy
hyet. The angel sayed vnto hym again.
I wyl leade out and bryng home agayn
thy sone safe. Whē they wer thus agreed
he sayed vnto Tobias. Make thy self re-
dy to go, and God send you good spede.
So hys sonne prepared al thinges neces-
sary for his iourney, and badde both hys
father & mother farewell. And hys father
said: Thou shalt go wth this man, but God
that dwelleth in heauen prospere your
iourney, and his aungell be in your com-
panye. So when they were both gone on
their iourney, and the yong mannes dog
with them, Anna his mother wept & chid
with Tobias, saying: why hast thou sent
our sone away, was he not the staffe of
our had to leade vs to and fro? Syluer
wold not haue come to syluer, but yet for
our sonnes sake, we shulde not haue ca-
red for it. For as muche as God hath
geuen vs to lyue on that is suffeyente
to vs, and we shoulde haue thoughtre the
sigbre

The booke of Tobie.

syght of our son our ryches. Then sayd
Tobias: my sylster, be not pensyfe, he shal
come home safe, and thyne eyes shall se
him. For he hath a good aungel that is in
his cōpany, & after a prosperous iourney
shal retourne safe. Then at these wordes
the mother of the yonge manne, made an
ende of wepyng and helde her peace.

The. vi. Chapter.

Young Tobias is deliuered from the fythe, by the aungel. The angel exhorteth Tobias to take Sam to
hys wyte.

 And so they went forth on their
iourneie, and at even came to the
cytye Agartus, and there abode.
And when the yonge man was
gone downe to washe hym, an horrible
greate fythe lept out of the cytye, & wold
haue deuoured hym, whom Tobias fea-
rynge, cryed with a loude voice sayinge,
Lord: be commed vpon me. And the an-
gel sayd vnto hym. Take the fythe by the
guyll, & draw him to the. And so he caught
the fythe, and caste hym vpon the lande,
and he lept at hys fete. And the aungell
sayd to hym agayne: bowell the fythe,
and take the harte and the luer and the
gall, and laye them asyde safe, for they
serue for a good medicine. And the yonge man
did as the angel cōmaunded: & they roasted
the fish & eat, & part they toke wth them in
their iourneie, & salted as much as was suf-
ficient for the, til they came to Ragas, a ci-
tye

The booke of Toby.

tie of þe medes. And whē they wet gone
 on their iourney, & drew nie to Ecbara-
 nis, the yong mā arod þe Angel: Brother
 Azaria, what meauerth this heret, liuet, &
 gal of þe to be, wherefore be they good? þe
 þe biddest me kepe the. And he said to him:
 If thou lare a pece of the heret upon the
 coles, the smoke therof driuerth away all
 maner of euil spirites, whether it be fro
 man or woman, so that after they shall
 trouble them no more. The gall is good
 to anoint or stroke the eyes withal, whether
 as there is any blemyshe in them. And
 when they drew nie to Ragis, and that
 Tobias arod whether they shulde yune, the
 Angel said vnto the yong man: Brother,
 we wyl now lodge with Raguel, * he
 is thy cosine, and his onely doughter is
 Sara: and I wyl comen wyth hym, that
 he wyl geue her the to wyfe: and are her
 of her father, that he wyl geue her the in
 marriage. All his goodes thou muste
 haue, for þe onely remaynest alvye of his
 stocke, & the maide is fayre and wyse.
 Wherefore be ruled by me, and I wyl be
 in hand wyth her father, that when we
 come again to Ragis, the marriage shal
 be solemnised. For I know Raguel, and
 that after the lawe of Moyses he wyl in
 no wyse marry her to any other, or els he
 shall do hym selfe harme: for the heredi-
 taunce muste needes come to the, rather
 then to any other.

Num. xxi. a.
 and. x. xi. a.

Then

The booke of Tobie.

Then answered the yong mā to the an-
gel: Brother Azaria, truely I haue herd
saye, that thys mayden hath ben mar-
yed to. vii. men, whych haue al died in the
bed chamber. Now I am my fathers on-
ly son, & am afrayd, lest when I am come
in, I shulde peryshe as dyd the other be-
fore, because the Deuyl loueth her: for he
hurrerth none but such as wold lye wth
her. Wherefore now I am afrayd lest I
shulde die, & bying the lyfe of my paren-
tes vnto the graue for sorowe of me, and
that they shal haue none other son to bu-
rye them. To whom the aungel answer-
ed againe: Heare me, & I wil tel the vp-
on whom the deuyl hath power. Verely
they that come to matrimouye, & exclu-
ding God frō them, & out of their mind,
geue them selues to bodely lust after the
fashion of brute beastes, *horse or mule:
those be in þ power of the Deuyl. Doest
thou not remēber the lessons that thy fa-
ther gaue the, how þ shuldest chose a wife
of thyne own kyndred? Wherefore brother
now hearken to me, for she shal be thy wife:
and as for the Deuyl, care not for hym,
for euen this night she shal be married vnto
the. But when thou shalt enter into
thy chamber, thre daies kepe the frō her,
& do nothyng, but geue thy selfe to pray-
er wth her, þ shalt take hoar coles to
make a fumigation, & lay vpon the þ herie
and

Psalm. xxxi. b

D

The booke of Tobie.

and liue, part of the fythe: and thowome
the smelt therof, the deuyll shall die away,
and shall neuer come agayne wbyle the
world standeth. And in the second nyght
thou shalt be admitted into þe felowshipp
of holy Patriackes, & in the thirde, þe shalt
obtaine such blessing, that the childre be
gotten by you, shall be healthful & longe
liued. But when the thyrde nyght is past,
and that you shall come together, aryse
both, & desyre God to be merciful to you,
and he shal haue mercy vpon you, & saue
you. Then shal you towe this vyrgin to
you wyth the feare of the Lord, rather to
haue childre, then for lust, that you may
get blessednes in your children, thowome
the sede of Abraham. Feare not, for she was
appoynted to the before the worlde was
made: therefore þe shalt keepe her, and she
shal go wyth the, & I thynke thou shalt
haue children by her. After this Tobias
was take in her loue, and set his mynde
greatly vnto her.

The vii. Chapter.

Yonge Tobias and the Angell come to the house of
Raguell, he requereth Raguels daughter to wyfe,
and obtayneth her.

When they were come to Echa
tanis, & to Raguels house, Sa
ra came out to the: & whē they
hadde eche saluted other, she
brought them into the house, & Raguell
receiued them forfully, & beholding To
bias sayd vnto his wyfe Edna: how like
is

The booke of Tobie.

scourge the for the dedes of thy chyldren;
and agayn wil haue ppty vpon the chyl-
dren of iust men. Reuerse the goodnes of
the Lorde, and prayse the Lorde eternall,
þ thy tabernacle may be buylded againe
with ioye, and make the prysouers
merpe in the, and receyue into his fauour
for euermore those that be in miseri: thou
shalt shine with a goodly lichte, and al the
ends of the earth shal praise the. * To the
name of the Lord God many nations shal
come frome afarre of, bryngynge gyftes
in their hand, I say gyftes. vnto the kinge
celestiall. Many nations shal praise the,
& giue the thankes. In the they shal wor-
shyp the Lord, and thy land they shal cou-
halowed, for in the they shal cal vpon the
great name. Al that hate the shal deserue
to be hated, and al that hurte the shal be
condempned: and al that loue the, shal haue
ioye euerlastyng. Reioyse and be gladde
for the sonnes of iuste meune, for they
shall be fortunate, and come togyther
to prayse the Lorde of the iuste. O bles-
sed be they that loue the, for they shall
take pleasure of thy rest: Blessed be they
that haue beene sorpe for thy punysh-
mente, for they shall reioyce for thy sake,
when they shall see all thy gloire, and
they shall reioyce for euer. Lette my soule
prayse God þ great king, because he hath
deliuered his cite Ierusalē, fro al his af-
flictions, euen the Lord oure God.

Eccl. 12. 2.
Bath. viii. 4.
Act. 11. 2.

D

M. i.

Happye

The booke of Tobie.

Happye shal I be, if there shall remayne
of my sebe that shal se the noblenes of Je-
rusalem, * for Hierusalem shalbe builte
with saphir, smaragd, & precious stones.
Thy walles shalbe built with fyne gold,
with arches & toures, & the stretes shalbe
paued w perle, carbūcle & white marble,
& Alleluta shal be song in al her stretes.
Praised be the Lord, shal they saye, whi-
che hath sette her on hye for euer, that
she may raygne euermore. Amen. And so
Tobias made an ende of hys ioyous
tawlkynge.

The. xiiii. Chapter.

Tobias prophesyt hie destruction of Ninue: hys
sonneretourneth to Raguell after the disease of
hys father and mother.

Tobias was eighthe and fyftre
pere old when he lost his syght
and eyghte yeres after he had
it agayne, and he lyued after
he was deliuered frome hys blyndenes
two & forty yere: and when he had liued
ful an hundred two yeres, he was hono-
rablye buryed at Ninue. Also he holpe
pooze menne, and worshypped God de-
uoutelye, and praised hym. But when
he was come to extreme olde age, as
bout the houre of hys deathe, he called
hys sonne, and hys sonnes chyldren, and
sayed: O sonne take thy chyldren, for
I am nowe verye olde & as deathes doze,
and

Handwritten signature

The booke of Tobie.

and goo thy wayes into Media my son.
For the time is nye that Ninue shall be
destroyed: for the worde of God can not
faile. For I do beleue those thinges that
the Prophete Jonas dyd prophesye of
Ninie, that it shulde be destroyed, and
that the worlde shulde be more quiet in
Media for a whyle. And that our brethren
shal be caste oute of their plentiful coun-
tre, and scattered into the worlde, and
that Ierusalem shal be left desolate, and
that the house of God in it shal be burned
and forsaken for a tyme. And that God
agayne shall take mercye, and brynge
them agayne into their countrey where
their temple shal be buylt, yet vnyke the
first: when the tyme shal be fulfilled that
they shall come enery in in from the capri-
uitie which shulde buyld agayne Ierusa-
lem royally, & that goodlye house of God
shall be buylt up for euer, as the Pro-
phets haue prophesied of it, when al the
gentyles shal turne themselves vnto God
and worship hym wth true & synccre reli-
gion, and shall hyde their Tioles in the
grounde, and come to dwell at Ierusa-
lem, when all nacions shall prayse the
Lorde, and his people shal giue thanckes
vnto hym, and the Lorde shall lyfte them
up: and all laudynge their Lorde God,
in vertue and in iustice, and doynge good
vnto their brethren, shall reioyse and
be verie glad.

5
i. Ecd. iii. vi.

Eccl. ii.

Wherefore

The booke of Tobie.

Deut. xl. c.
1. Reg. vii. 8.
Ios. xii. 1. 6.

Wherefore now my sonne get thee oute of
Ninive, for all those thynges shall come
to pas in dede, whych þe prophet Jonas
dyd prophetic of before: and I perceiue
that her naughtines shall be her destruc-
tion. * But kepe thou the lawe and com-
maundementes, and shewe thy selfe mer-
cifull and iust, that thou mayst prosper.
Haue God in thy remembraunce, & prayse
hym at all tymes with all thy myggre.
End bury me honestly, & thi mother with
me, and say no longer at Ninive. Remem-
ber sonne howe Aman handled Archia-
rus whych nourished and brought him vp,
how he brought him from lyght to dark-
nes, and what reward he gaue hym: but
per Archiarus was saued, and he serued
alphe, and went into darkenes. Manas-
ses vsed mercie, and escaped oute of the
deadly snare whych they had set for him:
But Aman fell into it, & perished. Where-
fore now my son, se what mercie dothe,
and how iustice deliuereth. After he had
sayd these words, he gaue vp the goost in
his bedde, when he was an. C. and. lviij.
I yere olde: and he buried hym honorably,
and his mother Anna also after she was
dead, and layd her in hys fathers graue:
but he with hys wife, & his children ret-
urned into Echaranis to Raguel his father in
lawe. And when he was come to honora-
ble olde age, whē his father and mother
in lawe were dead (whom he found very
olde,

v. 6. 11.

The booke of Tobie.

olde, and dyd muche for them) he buried them honorably, & was heire of all thair substance, & of his fathers also: and whē he was an. l. and. xxvii. yere olde, he dyed at Ecbatanis, which is a cite of Media, after he had sent his childers childre to the fyfte age. Also before he dyed, he herde how Ninue was destroyed, whiche was taken of Nabuchodonozet and Assuetus, and before his deathe reioysed therat. And all hys kynted, and offsprig continued in a good lyfe, and holy conuersacion, so that they were loued bothe of God and mā, & all the people of the land.

The ende of the booke
of Tobias.

The booke of Judith.

The first Chapter.

The brylding of Ecbatanis. The victorie of Nabuchodonozet against Arphaxad. The messengers of Nabuchodonozet are despised.



Then Arphaxad had ouercome maninacions, and held the kyngdome of Medes at Ecbatanis and had compassed it a boure with a wall, seue tie cubites hie, and fiftie cubites broad, the stanes beired four square, euery one thie cubites broad, and syxe cubites longe, and also had made .m.iii. towers

The booke of Judith.

towers in the gates, of an hundred cubites
high, and had made euery one at the
fundacion threescore cubites broad, and
his gates also fourty cubites wide, for
the more easy entring in of hys myghty
army, and hys orders of fooremen, and
lxx. cubites high. And now in maner mak-
king hym selfe sure, thorough the myghte
of hys army, and retying in his glori-
Sous charretts, kynge Nabuchodonozor
the. xii. yere of hys reygne, that he reyg-
ned in the myghty cite of Ninue, set vp
on the same kynge Arphaxad in the great
wide field, which is in the borders of Ra-
gau. And ther ioynd vnto hym all that
dwelled vpon the mooraines, & those that
dwelled by Euphrates, Tigris, Hidaspes,
and the field of Artoch that was the
kynge of Elimees, and many people of
the nation of Beled ioynd their armies
with hym.

Then Nabuchodonozor kynge of the
Assyrians, his power being increased, &
waxing proud in his mynde, sent for all
them that dwelt at Persis, and all that
dwelt westwarde, the inhabitants of
Cilicia, Damascus, Libanus, and Antilibanus,
and for them also that dwelt on
the sea coaste, and for those that inhabi-
Eted Carmelum and Cedar, and Balaad,
and the byer Balilee, and the great field
Esdozelom, and for them also that dwelt
in Samaria, and the cities of the same,
and

The booke of Iudith.

and beyond Iordan, euen as farre as Ierusalem, and Bethauen. and Chellus, and Bades, and the flood of Egypte, and Saphnes, and Ramesse, and as farre as to them that dwell at Belem beyonde Tanais, euen to Memphis, yea & to all that dwell in Egypt, eue as far as the borders of Ethiopia. And yet all the inhabitants of these landes denied him, & wold not toyne to help in battail, for they feared hym not, but despised hym as beinge but one man, wherfore they sent his messengers oute of theyr sighte with dishonour, and nothyng done.

Then Nabuchodonozor exceeding angry wyth all those contreyes, sware by the throne of hys kingdom, that he wold be reuenged vpon all the coastes of Cilicia, Damasco, and Siria: and that wyth hys swerde he wolde slaye all the inhabitants of the lande of Moabites, the nacion of Ammon, all the Jewes and Egyptians, vntyll he were come to the endes of bothe the seas. So wyth hys owne power he foughte agaynst kinge Arpharad in the seuēte pere: and whē he hadde ouercome hym in battaile, and that all Arpharads army, horsemen, and chariottes were runne awaie, and that he had got all his cities, and was come as farre as Ecbatans, and destroyinge the stretes had chaunged his honour to shame, and folowing Arpharad himselfe

The booke of Judith.

In the mountaynes of Ragau had thruste him thorowe with his darters, and had ouercomen hym, pursuinge him all the daye, he comynge againe to Ninue with all hys companye and greate multitude of men of war, he rested him there: makinge feastes wyth al his army by the space of an hundred and .xx. daies.

The .ii. Chapter.

Holophernes is set of Nabuchodonosor to subdue al the worlde. The preparations & pursuit of Holophernes.

And in the .xviii. yere the .xxii. daye of the fyrst moneth, in the house of Nabuchodonosor king of the Assyrians, communicacion was had to take punishment vpon al the earth, as he had sayed he wolde. And whē he had called al that wer vnder him, and al the nobles, and had entred with them of al the secretes of his counsel, and had repeted and shewed wyth hys owne mouth al the malyce and euil of other nacions, and that they had consented, that al menne that wold not obey the commaundemente of hys mouthe, shulde be slayne, it so chaunced, that when the counsel was done, Nabuchodonosor kinge of the Assyrians called vnto hym Holophernes generall of hys armye, and in power nexte vnto hym, and sayed these wordes: These thynges commaundeth the greate kynge of the whole worlde.

The booke of Judith.

Lo whē thou art gon from my sight, thou shalt take vnto the of the strongest men to the nomber of .xx. thousand fore men, and of horsemē. xii. M. and with spede invade al the west countreys, because they haue not obeyed my commaundemente. Thou shalt commaunde them to prepare theire land and waret for me, which wil invade them in my fury, and wil fyl al theire countreys with the leete of my armies, vnto whō I wyl giue the as a spoye, so þ they shal with their bloud fyl the valleys and ryuers, and the floudes shal be ful of dead carcases: and I wyl sende theire captiues into the farthest partes of the world. And thou shalt go before me, and fyl al theire land, and such as wil yeld them vnto the, keepe them til I come to talke with the: but *as for the rebels thou shalt not loke Ezech. ix. 6 vpon the so mercifully, but that thou kyl them and spoye them thorow the whole lande. Thou shalt spare no kyngdom, but shalt subdue vnto my dominion all fenced townes. For I sweare by my lyfe, and the power of my kyngedome, I wyl do al thynges that I haue spokē, with mine owne hande. And beware that thou leave not one commaundemente of thy Lordes yndone, but as I haue commaunded the do them with all diligence and make no delaye in doinge them. Then Holofernes when he was gone frome the syghte of C hys Lord, callynge together all the men
of

The booke of Judith.

of power, captynes, and chiefe rulers of
the Assyrians army, as he was commaun-
ded by hys Lord, he mustred his menne to
goo quickely forwarde: and they were
aboute an hundred thousande, and of ar-
chetzen horsebacke about. xii. thousand.

And when he hadde ordered them as
armyes are wonte to be, hauinge a great
multitude of Camels, and Asses to beate
burdens, with shepe for their iourney
and innumerable oxen and gores, and vi-
stale also for all the multytrude, besyde
grayne whiche he appointed to haue out
of all Syria as he wente, wyth muche
golde also and syluer frome the kynges
courte, he with all his armie wente on
their iourney: that before Nabuchodo-
nozor came, he myghte couer al the Este
countrey, with his charrettes, and horse-
men, and hys chosen fooremen. And there
went with him of rascals so manye that
they were lyke greshoppers, and sande of
the earthe, and coude not be tolde they
were so manye. So when they were paste
Biniur. iiii. dayes iourney, and come into
the plain of Bectoloth at the mountayn
of Ange whiche standeth on the left hand
of the vpper Cilicia, he moued his tētes &
led al his army as wel horsemē as fooremē
w their charrets into þ moūtaines, & inua-
dig their castels, & winning their holds he
brake into the famous city Golopus. He
destroyed Shud & Lud & spoiled al þ peo-
ple

The booke of Iudith.

ple of Hales & Ismaell y dwell towarde
the desert at the southside of Challegrus.
And the passyng ouer Euphrates he met
by Mesopotamia and al the Noblecities
that stode by the ryuer Abonai, he destro
ed them euen to the sea side, and subdued
the coastes of Cilicia, and slawe all that
withstode him. And he came vnto the bor
ders of Napherh, that lye agaynst Alus
ter and Arabia, and he wente thowm all
the countrey of Median, and sette theire
tentes on fyre and burned theire houses,
and then came he doune into the *feldes
of Damascus, in hatucke, and set on fyre
al theire landes, bynes, and trees, & burnt
theyr flocke and cattail, and spoiled theire
cities, and fieldes, & kyllid al theire youth
wyth the edge of the swerde.

Deut. xx. c.
Iudi. xv. b.

The.iii. Chapter.

Kinges become willingly subiect to Holofernes. The
tyranny and cruelty of hym.



Of the feare and tremblynge of
hym came vpon all that dwelle
vpon the sea coaste of Sydon
and Tyre, and vpon all that
dwelt at Sur, Ocina & Tenna, and the
cities of Azorus and Ascalon were great
lye afrayed of hym. Wherefore the kyn
ges of all cyties & prouynces, and prin
ces of Syria, Mesopotamia, Syria So
ball, Licia and Cilicia, sente embassa
tours vnto hym, to desyre of hym peace
after this facon.

The booke of Judith.

To me the seruantes of the greate kyng
Nabuchodonozor, be here before thyne
eyes to do with vs what thou list. To here
our houses with mountaines and hylles
and al our medowes and cornfeldes, our
flockes of shepe and gores, and droue of
beastes, horses and camels, and al that be
within our stalles, all our ryches & house
holde are in thy power, do what thou list.
To our cities, & citizens be thy seruantes.
So when thou comest do with them as
thou shalt thinke good. Be no more an-
grye with vs. For better it is to serue the
great kyng Nabuchodonozor, & to haue
our lyfe and obey the, then to dye, and yet
runne into the danger of bondage. And
when these men were come to Holophter-
nes, and had shewed hym the message, he
with his army came down to the sea coast,
and set guarrisons in those goodly cities
and mustred out of the best to helpe him.


Then al the citizens of those cities stroke
with feare, as wel the chiefe men & pry-
nces, as the peple: & al þe contrie ther about
came out with lampes & pipes, with gar-
landes and daunces and timbrelles to re-
ceiue him, but he trusted al their borders,
cut down their woodes, nether could they
for al these thynges swage þe scarcenes of
his hert. For he was determined as Na-
buchodonozor commaunded him, to destroye
al þe gods on þe earth, þe al peple shuld wor-
ship only Nabuchodonozor, & al tonges &
nations

The booke of Judith.

nactus should call him God. And as he passed through Syria, Sobal, & al Apamea, Mesopotamia & Houmea, he came unto the sight of Asorelon nye unto Dorais, which is against the strait passage of Atyc: and pitching his tentes betwixte Baba, and Scythou Bolim, he tarried there all that moneth, when he had toke the cities, whylest he gathered together al the vessels þe belonged to his army.

The.iii. Chapter.

¶ Israel receiveth helpe of God agaynste Holofernes
They fast and pray.

 When the Israelites whiche dwell in Jewry, after they had herd al those thynges that Holofernes, generall of Nabuchodonosors army kyng of the Assyrians, was determined to do agaynst þe gentiles, and how he had robbed and destroyed all their temples, they were greatche affrayed of hym, and sore troubled for Hierusalem, and the temple of their Lord God: leaste he woulde do to these as he hadde done to other cyties and temples of theirs. For they were lately come oute of captivite, and latelye all the people had assembled thowgh Judea, and their vessels, their altar with their temple were purged from al unholines. And so they sente into all the borders and cityes of Samaria and Berthoron, and Belmen, and Jericho, and Choba, and Esb'a,

The booke of Iudith.

Edra, and into the valley of Salem, that they shuld kepe þe tops of the high mountaynes, & enclose the stretes with walles, and laye vp byrable for war, for in theire fieldes haruest was but latelye done.

25 And Joachim the hye Byshop, whiche was then at Hierusalem, wrote to them that dwelte at Bethulia, and Bethomelcan, whiche is ryghte agaynste Edra: lon in the sighte of the playne that is nye Morhan, commaundynge them to kepe the goynge vp to the mountaynes, by the whiche they myghte come into Iewry, and þe it was easy to stop them, the strait beinge suche, as that there myghte come but two menne together. So the Israe-lytes dyd as Joachim the pypete had ap- poynted them: and the counsell of all the people of Israell, whiche sat at Hierusa- lem, and all the menne of Israell cryed hartelye vpon God, punysshynge them sel- ues straitlye by fastinge and prayer, and with theyr wyues, children, cattel and al theyr rennauntes, byed men & seruantes they girded the selues w heary clothes: and all the menne and womenne wyth their chyldren, & the cittzens of Hieru- salem fallynge vpon their face before the temple, and castynge duste vpon theire heades, and weryng clothes of heare be- fore the Lorde, cast suche also vpon the aulter, and with one prayer called for the helpe of God, that he wolde not set oute
theire

The booke of Iudith.

theire chyldren to be spoyled, theire
wiues to be a praye, or theire cytyes of in
herprauce to be destroyed, or theire ba=
lowed thynge, to be unbalowed & scor=
ned at, whiche shalbe a pleasure to the **E**
gentyles. Joachim also hym selfe the hye
pypste of the Lorde, wente aboute al the
Israelites and comforted them, saying :
Be ye sure that the Lorde wil heare your
prayers, if you continue constantely in
fastynge and prayers before hym. Re=
member Moses the seruaunt of the Lord
whiche overcame Amalech, trustynge in
hys strengthe, power, armye, shylde and
charpottes, and horses, not by fyghtynge
wyth sweate, but by contynuing in ho=
lye prayers. The lyke shal chaunce vnto
all the ennemyes of the Israelites, if ye
contynue in your purpose. They beinge
comforted by this exhortacion, contynue=
ed styll before the Lorde in prayer. And so
God hearde theire prayers, and looked vp
on theire affliction, the people thowowe
oute all Jewrye and Hierusalem fastyng
manye dayes before the Sanctuarie of
the Lorde omnipotente. And Joachim **D**
the hye Byschoppe, and all the pypstes
that stode before the Lorde and dyd their
offyce, beinge clothed with heare, and of=
ferynge the contynuall brente offerynge
w al þ gyftes þ were wyllyngeþ vowed
of þ people, casting dust vpo their miters,
besoughte

The booke of Judith.

besought the Lord hartely with teares,
that he wold mercifully loke vpon all þe
house of Israel.

The .v. Chapter.

Holofernes is discontented with the Jewes. Achior
sheweth vnto Holofernes the maruailes of God
done vnto the Jewes, for whyche thing the rulers
vnder Holofernes were very angry with them.

And when it was shewed Ho-
lofernes general of the Assi-
rians armie, that the Israelites
prepared them selues to fight,
and that the wayes betwixte the moun-
taines being stopped and all their hylles
well maned, they had made a stop for co-
ming into þe plain in a great furp, & cal-
lyng together þe Princes of Moab, & the
captaines of Ammon, & the rulers on the
sea coast, then he then quoth he, you Ca-
nanytes, what people this is that dwel-
leth on the mountaines, what, what man-
ner, and howe great cities they inhabite,
what number they haue in theyr armie,
in what thinge standeth theyr strength
and power, who is theyr king, or captain
appointed for theyr war, or of what pur-
pose they before al other that dwel in the
Easte, haue not come oute and mette me,
and receyued vs peaceably. * Then the
duke Achior answered in all the name
of the Ammonytes: My Lorde, maye
it please you to heare all the matter at
the mouthe of youre seruaunte. For I
will tell you the truely of thys people
that

Jud. .v. d.

Handwritten notes at the bottom of the page, including "Judith .v. d." and other illegible script.

The booke of Judith.

that dwelleth in the hill countrey nye vnto
you, & I wyl make you no lye. These peo-
ple came out of Chaldee, & fyrst dwelte in
Mesopotamia, for they wolde not folow
the gods of their fathers that were wor-
shipped in the land of Chaldee. So when
they had gone out of the way of theyr fa-
thers, whych stode in the multitude of
goddess, and worshipped the God of hea-
uen whome they knewe, and beinge caste
frome the syghte of those gods, they fled
into Mesopotamia, whete they tarped a
longe tyme, vntyll theyr God bad them
go out of that straunge countrey, and go
into the lād of Canaan. There they dwelt
and enryched with muche golde, syluer
and cattall they wente into Egypte, be-
cause there was hunger in al* the land
of Canaan,* and there tarped soute hun-
dred yeres, vntyll they began to be viced:
for when they were greatly encreased, &
theire stocke exceded al number, the king
of* Egypte moued agaynst them, com-
passed them by subtiltye, and oppressed
them by laboure of makynge brycke to
buylde cyties, and made them his slaues.
So when they hadde called for helpe of
theire God, and he hadde plagued all E-
gypte wyth vncureable plages, the * E-
gyptians caste them oute of their syght,
and when they were agayne deliuered
frome theire plague, they persecuted them
to haue them in bondage.

Gen. xi. b.
xii. a. xvi. a

Gene. xli. g
Gen. xli. a
Exod. i. a
Exod. i. b.

Exo. xii. xiii.

R. i.

Then

The booke of Iudith.

Exod. xv. xvi.

Josu. xii.

Judith. i. ii. iii.
iii. Reg. xv.

Then did þe God of theirs dýre vp the red
sea before the, and set the waters on both
sydes lyke a wal, so that they wente. dýre
thorow the botome of the sea, and
in the same place innumerable of the E-
gyptiaus hoste that folowed them, were
drowned, so þat not one escaped, to them the
that came after: and so he broughte them
to the mounte Sina * and Cades Barne,
and places that men coulde not dwell in,
wher bitter fountaynes wer made swete
water, and. xl. pere he gaue them meate
from heauen. They castynge oute of the
inhabitauntes of the deserte, satled them
selues in the lande of the Amorheans.
And when they had destroyed al þat dwelte
in Elebon, passynge ouer Iordan, they in-
habited al the mountaine countrey. Why
ther so they wente, their God foughte for
them, & they conquered and that wythout
bowe, arrowe, buckler or swerde. * And
they dýrnyng oute before them the Cana-
nites, the Iberite, and the Jebusee, & Si-
chem, and all the Gertees and myghy
men of Elebon, helde that countrey a
longe tyme. And as longe as they dýd
not synne agaynst their God, they hadde
prosperitie, for because that their God
hatynge synne, dýd fauoure them: and
when they * were turned from the waie,
that he had prescribed them, and besýde
that God worshipped an other, they wer
about measure punished by warre, and
made

2105/12.8

The booke of Iudith.

made as a pray dayn, & mocked, and led captiue into an other land. Then was the temple of their God pulled doune to the ground, & the cite take of their enemies.

* But now we beinge tourned vnto 1. Esdr. 11. theyr God, they become agayne frome their scatteringe abroad: and Hierusalem the seat of their religiō recouered againe, they dwell agayne in the mountayne cōtrye whych was forsaken. For as ofte as they repented thē for the forsakyng of the relygion of theire God, the same God strengthened them to wythstande their enemies. Nowe therfore o Lord of Lords, let vs serche oute whether there be anye faute in this people, wherin they do amis, for that wyl be theire hurte, and we maye go and subdue thē. For God verelye wyl deliuer them into thy handes and cast thē vnder the yoke of thy power. But if there be no faute in this people, my Lorde lette them alone, leaste peraduenture theire Lorde and God fyghtyng for them, we Ind. vi. take shame at their handes thow we the whole worlde.

The. vi. Chapter.

Achyo is committed into the handes of the Jewes by Holofernes. He is tyed to a tree, but is loosed by the Jewes. The prayer of the people. Achyo is committed of the Jewes.

A. ii.

When

The booke of Iudith.

When Achior had spoken thus,
and helde his peace, al the peo-
ple that stode about the tente,
toke soze indignacion, and the
chiefe man about Holofernes, and all
that dwelt on the sea coast, and Moab,
cryed that he was worthe to dye, and
sayd: What say you to this felow, which
affirmeth that the Israelites men vnar-
med, and that can no skyll of warre, be a-
ble to resist kyng Nabuchodonozor and
hys power. For we feare not the light of
the Israelites, seynge soo it is a weake
people & of no strength agaynst a stronge
army. Wherfore let vs go vp, that Achio-
r maye knowe that he telleth vs false
tales, and when we haue ouercome the
chiefest and myghtyest men, he shall be
slayne wyth them: that all nations may
knowe Nabuchodonozor to be the God
of the earth, and none other saue he: for
thyne armye, O Lorde Holofernes, shall
deuoure them. So when the greate
noyse of them that stode about was cea-
sed, Holofernes general of the Assyrians
army before all the straungers and Mo-
abites that toke wages, & before Ephra-
im, spake thus vnto Achior. What arte
thou Achior, that haste played the pro-
phet before vs this daye, and haste sayde
that the stocke of Hierusalem is inuinc-
cible in war, and that their God dothe
defend it, or what God is ther but Na-
buchodonozor

The booke of Judith.

Nabuchodonozor: He shall send his power,
and roote the out of the earth, and their
God shall not saue them, but wee bys **Judi. xx. 18.**
seruautes wyllea * them as they wer
but one man, and they shall neuer be able
to abyde the strengthe of our horses, for
wyth them we wyl treate them vnder
our fetter, and their mountaynes shal flow
wyth theyr bloud, and the fieldes shal be
fylled with their dead carcasses, nor they
shall not stand and abyde out syghte, no
nor none that Nabuchodonozor þ kinge
of the earth shal comaunde to be slayne.
None of my wordes be spoken in vaine.
But thou Achtoz that takest wages a-
mong the Ammonites, because thou hast
spoken these wordes, from thys day for-
wardes, shalt not come in my syghte, vni-
tyl I be reuenged of thys nation that co-
meth out of Egypt. Then shal the sword
of myne army, and my people that serue
me, thrust the thorow both sides, & thou
shalt be slayn among them, when I haue
put the to syght. For my seruautes shal
take the in to the hye countreis, and leaue
the in some of their cities that be in the
goyng vp to their mountaines, and thou
shalt not dye vntill thou be kyled with
them. And if thou hope in thy mynd that
they shall not be ouercome, thou nedeste
not to be so abashed: nor looke so pale, if
thou thynkest my wordes shal take none
effecte. I haue sayde, nor I haue not spo-

The booke of Iudith.

ken anye worde in vayne. So Holophernes commaunded bys seruauntes þæt shoulde take Achior and leade hym away to Bethulia, & deliuer him into the handes of the Israelites. Then dyd bys seruauntes take Achior, and leadyng hym into the myddest of the fielde frome the tentes, they afterwards caried hym into the mountayne countrie. And when they were come to the fountaines that wer vnder Bethulia, the townes menne that were in the toppe of the mountaynes seinge them, armed them and came streyghtwaye vnto theire spyngers oute of the towne into the toppe of the mountaynes, and takyng þæt bylles they began to scape the wyth stones. Yet they came by the mountayne, and when they had bound Achior hand and fote to a tre, at the fote of an byl, they forsoke him and let him lye, and went home to theire Lord. But the Israelites when they wer come oute of theire towne, they came about hym and loosed hym, and led hym to Bethulia, and brought hym before the chiefe of the towne, wher were then Ozias Gickma, bozne of the tribe of Simeon & Chabris Gothonielis, & Charmis þæt sone of Melchiel. Whē they had called together al þæt seniores of þæt counc, & al þæt yongmē, & al þæt womē wer come to hear, Ozias set Achior in þæt mydd of al þæt people, & axed of that had happened. The Achior answeryng shewed the of al thynges þæt were done

The booke of Judith.

in the sitting that was kept before Holo-
phernes, & the words that he had among
the chiefe men of the Assyrians, and al that
Holofernes proudly boasted agaynst the
temple of Iherusalem. And for these sayings
that he was almost kylled of Holofer-
nes people and that he was commaunded
by Holofernes in his anger, to be deli-
uered to the Israelites, that when they
wer overcome, he myght also be cruelly
tormented, because he sayed that the God
of heauen was their defendour. So all
the people fel down vpon the ground, and
worshipped God and called for his help
with lamentacion and weeping, sayinge:
Heuēly Lord behold these mā's arrogācie,
and haue mercye vpon our stocke, whiche
humbleth them selues vnto the, and
looke vpon them nowe that be halowed
vnto the, and declare that thou wylte ne-
uer forsake those that put their hope in
the, and that thou thrustest downe such as
glorpe in their own power, and truste in
their own selues. And they comforted A-
chior, and greatly praised hym and said:
The God of our fathers, whose myght þ
dost cōmēd & set forth, requite the again, þ
rather maintē their destructiō. And whē
our God shall geue his seruantes fre ly-
bertie, þ same God help the among vs, þ
after thy desyre þ mayst be among vs w
al thine. And the whē Ozias had brought
him to his house fro this cōmunicacion,

The booke of Judith.

and had set hym at dynner wyth þe elders
at that whole nyghte she prayed for helpe
of the Lord God of Israel.

The .vii. Chapter.

¶ The city bairis beleged of Holofernes. The people requi-
reth helpe of god. They of Bethulia wold geue o-
ner the citty: or lacke of water. The prayer of the
people wythteare and lamentacion.

And the nexie daye Holofer-
nes commaunded all hys army
and the people, and those that
hadde iyned wyth hym, to
moue theire tentes towarde Bethulia,
and to take befoze the goinge vp to the
mountaynes, and begynne warre wyth
the Israelites. And that daye who was
strongest they wente forth wyth theire
warre lyke armyes, of foote menne an
hundered and *seuentye thousande, of
horsemenne twelue thousande besyde ca-
trage and menne that folowed on foote
a greate multytude, that were taken
prysoners of ctytes and prouynces.

All these prepared to battayle, came
on the hyll syde vnto the toppe of the
mountayne that loketh ouer Dothaim,
and pytched theire tentes by a fountaine
in a vallepe that is nye to Bethulia, and
in Dothaim and rounde aboute far from
Bethulia euen to Tyamon that is ouer a-
gynste Iherusalem. But the Israelites
when they saw the multytude, were sore
troubled: and prostrate vpon the grounde
they

Jud. ii.

read 26 &

The booke of Iudith.

they caste earthe vpon theire heades, and
wryth one assente called for the help of the
Lorde God of Israell, that he wold shew
hys mercy vpon hys people, and one sayd
vnto an other.

These wyl now we haue all the grounde
of the earthe, so that neyther the hys mou-
taines nor hilles, nor valleyes shal be ha-
ble to holde them. So euerye manne put
on hys barnes, and kepte the staytes be-
twixte the mountaynes, and made spers,
and watched all nyghte in their routes.

The day folowing Holophernes brought
oute all hys horse menne, so that they
that dwelte at Bethulia myghte se them,
he searched the goinges vp in theire cy-
tye, and founde oute the water sprynges
whiche strome the Southe syde was con-
ueyed into the cytye: and commaundyng
them to be cutte of, lest there menne of
warre, and wente hym selfe to the tentes
of his people. Yet not farre fro the walles
were fountaines from whence they drew
water pryncely, wyth whiche they rather
refreshed them selues, then slacked their
thyrste.

Then wente vnto Holophernes all the
chefe men of the children of Esau & all
rulers of the people of Moabites, wyth
the captaynes that dwelt on the sea coast
and sayde. Pleaseth it youte Lorde shyppe
to heare vs speake that youte army shuld
haue no harme.

For

The booke of Iudith.

For the trust of this people of Israel standeth not in speares, but in the toppes of þe mountaynes where they dwell, and it is not easie commynge to the toppes of the mountaynes wherche they haue well fenced. So now therefore that none of thy people shulde be slayne, set not vpon them wth a set battayle, but kepe wthyn thy tentes, to saue al your men. And let your seruantes watche the fountayne water, that cometh from the fote of the hyll, for there the Berulians set all their water, and so they shal dy for thy sake, or shal be driuen to yeld the cty: which they thinke now can not be won bycause it standeth vpon the toppe of an hyll. And we wth our people wyl go vp into the next mountaynes, & there we wyl make a bulwourke to saue vs, that no man shal come out of þe ctye, that they may be samshed w their wyues & their children, & or euer þe rage of þe sword come they may dye in their own strets: & so you mai punish the bioausetei haue gon about sedicio, & haue not quietly obeyed þe comaundemēt. Their saynges pleased Holofernes wel, & al his seruantes & he purposed to do as they had saied: and there were set an hundred men at euery wel round about. So the Ammonites wēt out .v. my. Assiris wthē, & pitching their tētes in þe valleys, they stopped frō þe Israelites al þe wateres & cōduites. And þe kynged of Esau and the Ammouyres wēt

vp

2007.11.8

The booke of Judith.

up into the mountaines, and pitched their
tentes ryght agaynst Dorham, sendyng
part of their mē southward, toward Ceti
bel fast by Chusy which staderh vpo the ri
uer of Mochmut. The reste of the Assy-
rians armye laye in a great playne, and co-
uered al the ground, theyr tentes and ca-
rpages were soo greate. The Israe-
lytes greatlye dyscomforted called vpon
theire Lorde God, because they were en-
closed rounde about with theyr enemies,
and coude not escape from them. And ful
xxxiii. dayes had al the multytude of the
Assyrians bothe foote men and horsemen
wyth theyr charpottes compassed them
round about on eueryside: When they of
Bethulia began to lack water in al their
vessels, so that al theyr cisternes wet drye
and had not water inoughe for one daye,
but toke it to drynke by measure. Where-
fore their infants and theyr yong mē and
women also dying for thyrst, and fallynge
down in the stretes of the cytye and at the
gates, and that their strenght failed, al the
people and yonge men wyth women and
chyldezen came to Ozyas and the beades
of the cytye, and crying wyth a loud voice
before all the seniores, saide. *

Erod. xvi. 5

God be
iudge betwixte vs and you, for you haue
dene vs greate wronge bycause ye haue
not dealte frendelye with the Assyrians.
For now there is none to help vs, but
God hath soulede vs into theire handes,
that

The booke of Judith.

D that we shulde dye before them with hun-
ger and greate plagues. Yet at the last cal
them nowe, and geue the cite hole for
a spoyle to the people of Holophernes,
and to all hys hole armie. For better it
is that we be spoyled then dye for thys.
For we shall be theire seruautes, and
oure lyues shall be saued, and we shall not
see (wytth shame before al men) the death
of oure infantes before our eyes, neyther
oure wyues and oure chyldren grynge
vp the goost. We take heauen and earthe
thys daye to recorde, and the God of our
fathers whiche punisheth in vs as wel our
synnes as our forfathers, & giue you war-
ning, þ' you giue vp this cite into þ' ban-
des of Holophernes armie, þ' we rather
quickly be killed w the edge of the swerd,
then to be tormented with longe thyrst.
And wyth these wordes arose, amongst
all the people, a greate wepyng, callinge
vpon theire Lorde God wyth loud voice,
and sayinge. We and oure fathers haue
spynned, haue done vniustelpe, and com-
mitted iniquitie. Thou that arte mercy-
ful haue mercy vpon vs, or els punish our
wyckednes wyth thy scourge, neither de-
lyuer those that prayse the, vnto a people
þ' knoweth þ' not: þ' it may be sayed amēg
the gentiles wher is theire God: w suche
cryes and weppnges at the last being we-
ryed, they held their peace. Then Ozias
told

The booke of Judith.

rose vp, & hys teares came fro his eyes & said
vnto them thus. Brethren be of good hart,
and let vs yett tarre .v. dayes, wythin the
whych the God wyll tourne hys mercye vp
on vs. For peraduenture, he wyll swage
hys anger, and wyll care for the glozpe
of hys name: for he wyll not vtterlye
forsake vs. But if those dayes be paste,
and that wee haue no helpe, I wyll do
your requestes. Thus sendyng away the
people to theire bulwourke, euery maune
wente to the walle and towres, sendyng
theyr wyues and chyl dren home: and in
the cyrte they greatelye afflicted them
selues.

The .viii. Chapter.

Of the vertuous woman Judith, whiche reprimed the
auntyentes because they tempted the Lord. She al-
so moueth them to encourage and harren the peo-
ple and she wryth her counsell agaynst the enemyes
of the Jewes.

And these wordes then hearde
Judith hys daughter of Merari,
the son of Op, hys son of Joseph,
the son of Oziel, the son of Be-
lea, the sonne of Auame, the sonne of Be-
deon, the sonne of Raphaim, the sonne of
Achytho, the sonne of Elpas, the sonne of
Nathanaell, the sonne of Samaliell,
the sonne of Salasadat, the sonne of Is-
rael. Manasses was her husbände of the
same tribe and famylve that she was,
which died in the barley heruest tyme.

For

The booke of Judith.

For whyle he was busylie byndynge the sheaves together in the fildes, heare toke hym in the dead, and cast hym into sickenes, & he dyed in the cite Bethulia, and is buried amonge his fore fathers in a ground that lyeth betwixt Dothais and Balamus. Nowe was Judith his desolate widow thre yeres & four monethes. And in the hyer partes of her house, she made her selfe a priue chamber, where she dwelt, being closed in wth her maydes, and wore a smocke of herte, and her wydowes garmentes, and passed all the dayes that she was wydow in fastinges, except the Sabbothes, & the dayes that went before the newe mones, and the solemne dayes that the people of Israell kepte feastful and mery. She was a very faire and bewtifull person.

And besyde that her husband Manasses had left her golde and syluer, men seruantes and maidens, catel and land, whiche she did possesse, and in al her lyfe was a woman of a good name, and in whom no man could fynd any faute, for she worshipped and feared the Lorde greatly.

Judith. vii.

18

So when she herde that the people had sayd to their heades, & that they were in dispaire for lacke of water: I say wher Judith vnderstode all that Ozias had sayd to the people how that he had sworne that after .v. dayes he wolde yelde the cite to the Assyrians, she sent before her mayd, whiche had

The booke of Iudith.

she had the chiefe kepyng of all her substance to call vnto her Oziam, Chabrim, and Charmin, counsellors of the Citie: and when they were come she spake thus vnto them. Be ye you princes of the people that dwell at Bethulia: your sayinge is not good, whych you haue had to day before the people, & haue decreed by an othe made betwixt you & God, & sayde that you wold yelde the citie vnto your enemyes, except wythin thre dayes the Lorde turne to helpe you. And what manner of men be you whych thynke to tempt God wyth a daye, & beyuge men to play gods partie. These be not the words that can get mercy, but rather rayse anger, & kindle wrath. Wyl you prescribe a time to þe Lord to pardo you? wyl you appoint hym a day at your wyl? That & if ye wil go about to search þe omnipotēci of god, ther cā neuer be thing more perilous. Seing ye cā not seke out the depth of mans heart, & cōprehend the reasons of his mind, how can ye enter into the knowledge of God that made man, how can ye learne his mynd, or fynd out his wates? Verely brother bi no means, & therefore prouoke not your Lorde God to anger. For if he wyl not help vs within this. v. dayes, yet hath he power to defend vs in what daies he wyl, yea & in al daies, or to destroy vs before the eyes of oure enemyes.

And as for you, bynde not the counsellors of the Lorde God, for he is not as

The booke of Judith.

man which eyther is moued with threath-
ning, or as bozne of mā, þ may be iudged.
Yea rather by cause the Lorde is pacient
euen for that cause let vs repente, lokyng
for healt he of hym, and callynge for hys
helpe: that if it please hym, he may heare
oure voyce. Therefore lette vs submyt
our myndes vnto hym, and wyth lowlye
hertes redye to serue hym, lette vs bowe
oure selues doune wyth teares, that he
wyl grue vs hys merce, accordynge to
hys wyl and pleasure: that lyke as oure
myndes are feared by theire pryde, so we
agayne maye get glorie by our owne af-
fliccyon. For in oure tyme there hath not
bene, nor is not anye tribbe, famply, people
or cytye amonge vs, that dothe worshyp
goddess made wyth hande, as it was be-
fore tyme: for whych thynges our fathers
whych leuyng theire owne God, and
worshypped straunge goddesses, were sette
out to be slaine, and taken for a pray, and
kylled wyth greate slaughter before theire
ennemyes. But we haue knowledged
none other God, so that we maye truste
he wil not forget vs nor none of our stock,
but that he wyl deliuer vs from beyng
oppressed of oure enemyes, and that he
wyl tame al nations that hath rysen a-
gaynst vs, and that oure Lorde wyl sende
them awayne wyth shame. For when we
shall be taken, his name shal not remayne
in Judea, but our halowed thynges shal be
taken

Ind. ii. b. Hil. a
and. vi. a.

Handwritten notes at the bottom of the page, including a large flourish and the word "my" written vertically on the right.

The booke of Judith.

take awaye, and God shal punishe the ungodly words that come from our mouth, and shall cast vpon our heades before all the Gentilles whither wee go to serue, feare amonge all our brethren, the captiuitie of our lande and forsakynge of our possession, and we shall be a laughter and shame before all our Lordes: for our seruice shall neuer get fauoure, but our Lord will make it full of shame.

Wherefore now brethren, whych are shepherds of God, let vs shew an example vnto our brethren, for their minde hangeth vpon vs, and al the holy thynges, temple and aultar in likewyse. Wherefore let vs raise their mindes with some cōfortable words. And aboue al thyngs, let vs geue thanks to the Lord our God * whych Deut. viii. lii. Para. xxii. they worshipped hym in dede or not.

* Remember what he dyd vnto Abraham, which beyng tempted and tryed throught many tribulacions, was founde a loue and friend of God. Remember howe he proued Isaac, and howe manie were the chaunces of * Jacob that fed Laban his vncles shepe in Mesopotamia of Siria, and also of Moses, and of all that pleased God, by howe many troubles they became faythful. For they that haue not receyued the temptacions wyth the feare of God, but haue shewed their impacience and shamefull murmuringe agaynst

God,

The booke of Judith.

God, they haue perished of the destroyer,
and were slayne by the serpente. So we
therfore lette vs not reuenge oure selues
for those thynges that we suffer, but coun-
tynge that these punyshementes are the
scourges of god les then our sinnes, wher
wyth we be punyshed lyke seruauntes,
let vs beleue that they pertaine to our a-
mendemente, and not to our destruction.
For lyke as he proued them to see theire
hertes, so proueth he vs and not reueng-
geth, but the Lorde punisheth those that
desper to come to hym, to gyue them a
warnyng. Ozias answered her: all that
thou hast spoken is come of a good mind,
and ther is no man that wyl say against
thy wordes. For this is not the first time
that thou hast shewed thy wysedome, but
al the people knoweth it from the begin-
ninge howe that thou studiest vpon good
thynges. But the people vexed w greute
thyrte, compelled vs to do those thynges
wyth them that we sayed, that was to
make vs sweete, wherbye othe we must not
breake. Wherefore now thou seing thou
art a vertuous woman, make thi prayers
for vs, that the Lord wyl send raine to fyl
our lakes, that we dy not for thyrte. Then
sayd Judith again: Heare me, & I wyl do
a notable dede, whych shall be spokē of al
þ euer come after. I like as you know it cometh
of God þ I speake, so whether that
thing þ I entred to do come of god or not,
consyder

Roma. viii.

The booke of Judith.

consyder you, and pray hym to perfourm
it. Thys nyght you shal stand at the gate ³
and I and my mayden wyl go out while
you praye, that wythin the dayes that
ye haue sayed ye wyl yelde the cytve to
oure ennemyes, the Lorde of Israel may
helpe you thorow my hande. But what
I wyl do aske ye no questyon, for I wyl
not tel you what I purpose to do vntyll
it be done. Do nothyng in y meane time
but praye for me vnto the Lord our God.
And Ozias with al the cheyfe men sayed
vnto her. Go thy way, & wel might thou
spede, and the Lord God go before the to
aunge oure ennemyes, and so turning to
theyr tentes, euerye man wente to hys
standynge.

The .ix. Chapter.

The prayer of Judith for the victory.



When they were gone their way
Judith wet into her litel house
that was appointed for praier,
and fel down vpon her face, and
when she had cast dust vpo her hed, she put
on her berry smocke euen now at the euē-
tide, whē swete sauours wer burning in
y house of the Lord at Ierusalē. & she cry-
ed w a loud voice: lord God of my father
Stimes, *to whō thou didst giue a sword
to be reuenged vpon straungers whiche
defiled maydens in the holpe place, why-
che thou forbaddest, and yet dyd they
those thynges.

Gene. xxiii.

Gene. xxiiiii.

Op. ii.

Wherfore

The booke of Judith.

Wherfore thou sufferedst their heades to
be slayne, and their beddes to runne in
bloude, and the seruantes to lye dead vpon
the princes, and the princes vpon the
seruantes, and their wyues to be take
for a praye, and theyr daughters to be led
into captiuitie, and gauest al the spoiles
to be deliuered vnto thy deare sonnes, to
them whiche set a fyre with thine anger,
abhorred the fault that was done to their
bloude, and called for thy helpe: thou the
same Lord my God, heare me also being a
widowe. For thou dydst both these thynges
that wer before, and that folowed af-
ter: and wyth thy ptesence thoughtest al-
so vpon those thynges that wer to come.
They stande by the vpon whom thou to-
kest counsel, and lo we be here say they.
And quickely are thy deuyses prepared,
and thy iudgemētis prouided for. Behold
now the tentes of the Assirians, as thou
dydst vouchsafe once to loke vpon the ten-
tes of the Egyptians, when they folowed
in harnes thi seruants, trusting vpon their
Charets and horsemen and multitude of
souldiers. But whē þ lokest downe vpon
their paviliōs, darckenes did wery the, &
their fot stock in þ depe, & wer drowned in
þ waters. The like lord graūt may come
to these: behold þ Assirias be many in po-
wer, & be proud of their horses & horsemē,
& boasting in the strength of their fore men,
thei trust in buckler, bow, & syng, & know
not

The booke of Judith.

not þ to be þ lord þ destroyeth warres, & þ
 þ art lord alone. By thy strength, breake
 theirs, & put out thine arme as thou didst
 once, & breake down their power in thine
 anger. For they are determyned to defile
 thi halowed thinges, and to polute the ta
 bernacle, the seate of thy glorious name,
 & to breake doune þ corners of thine alter
 with sword. Behold they: pryde, and send
 thynne anger vpon their heades, and send
 dyngue strength into the hand of me þ am
 a widow, as I haue purposed, I may tho
 row * a false tale kyl the seruaunte w the
 prynce, & the prynce w the seruaunt: break
 their stoutnes wyth a womans hand, kyl
 that proude fellow w hys owne sword, &
 cause that thow me be may be taken in
 the snare of hys eyes. Strengthen my
 mynde to despyse him, and strengthen me
 wyth strength to destroye hym. For thys
 shal pertayne to þ memoire of thy name,
 if a woman ouercome hym. * For thy
 strength standeth not in multytude, nor
 thy power in stronge men, thou desyrest
 not stronge horses, nor proude men neuer
 pleased the, but thou art the Lorde of the
 meke and helper of the infermyre, the
 strength of the weake, and defendat of
 the forsaken. So to my fatherly God, the
 God of thy possession of Israell, the
 Lorde of heauen and earthe, the maker of
 waters, the kynge of all thynges that
 thou haste made, heare thou my prayers

Jud. iiii. d. v. d

ii. Bar. xlii. c.
 xxi. b. xx. a.
 Judi. vii. q.

Ps. iii. which

The booke of Judith.

Whiche truste vpon thy mercye, and remember O Lorde thy promise, turne my woordes into thy hurte, wounde, and scourge, whych haue taken cruell counselles agaynst thy testamente, agaynst thy holy house and mounte Sion, and agaynst the house possessed of thy chyldren. Strengthen thys purpose in my mynde, that thy house maye maynteyne thy religion. Shew an example thorow out all thy nacion and tribe, that it may bee seene that thou arte the God of all strengthe and power, and that there is none other defender of the people of Israell but thou.

The .v. Chapter.

¶ Judith beareth her selfe to go to Holophernes. The blessing that the elders gaue Judith. Holophernes is in loue with Judith.



¶ And when she hadde made an end of calling vpon the Lorde God of Israell, and hadde ended all her woordes, she rose vp from the place where she lay vpon the ground, and callinge her mayden, when she was gone into her house where she was wonte to be in the Sabbothes and holpe dayes, she pulled of the sacke clothe that she hadde on, and layd aside her widowes garmentes and

The booke of Judith.

and washed her body, annointed it wyth
swete oynmente, and platted her heare,
and set an boue vpon it, and put on her ho-
lye daye garmentes, with which she was
woute to be goodlye arrayed, when her
husbande Manasses lyued: and when she
had put her shypers vpon her fete, and
decked her wyth armelettes, braceletes
rnynges, earlynges, and all her best appa-
rel, she set her countenaunce verie pleas-
sauntlye to entyse all mennes eyes that
loked vpon her. The Lord gaue her a spe-
ciall beuty and fayrenes, for al thys dec-
kyng of her selfe was not done for any vo-
luptuousnes but of a ryght discretiō. Last
of all when she had geuen a bottel of wine
and a pottle full of oyle vnto her mayde,
and fylled her wallet wyth meale, cheese,
and fyne breade, and wrapped all her ves-
sels together, and layde them vpon her
bakke, goinge oute at the gate of the ctye
of Bethulia, they found * Oziam and the
seratoures of the ctye Chabrim & Char-
min standyng there: whiche when they
sawe her, and that she had an other coun-
teinaunce, and that her behauioure was
changed, marueyllyng greatlye at her
beuty, spake thus vnto her: God, pra-
ise the God of our fathers, gyue the grace,
and byngne all thy deuyses vnto the glo-
ry of Israell, and excellence of Ierusa-
lem that thy name may be praised in the
number of sayntes and iuste menne.

And

Is
Judith. viii.

The booke of Judith.

And she saied: commaunde the gate of the citty to be opened that I maye goe oute, and perfourme in dede the woordes that you haue had wyth me. Then commaunded they the yong men to open the gates as she had requyred, whiche thyng when they had done, Judith wente oute wyth her maide. and the townes men looked after her as she wente down the hyll aboue the risyng of the sunne, tyl she went thorow the valley, so þ they loste the syghte of her. So they went straight alonge the valleie tyll they came to the Assyrians, whiche kepte warde before the tentes, whiche toke her and axed her: What cuntrye woman art thou, from whence comest thou, or whither wilt thou? And he sayed, * I am a daughter of the Hebrewes, and am fled frome them, for they shalbe spoyled of you, bicause they wold not willingly yelde the selues to you, to obtaine your pardo. And I come to se Holofernes master of youre armie, to tell him a true tale, and to shewe hym before hys eyes a waye, by whiche he may go in, and get al the mountayne countre: and neither anye manne of hys souldyers, nor of hys beastes, shalbe hurte. When they heare these wordes of her, the men beholdinge her countenaunce, and delighted with her great beauty, sayed vnto her: Thou hast saued thy lfe, whiche hast take such offel, & in isell hast to come into the sigh of
ore

The booke of Judith.

our Lorde. So therfore nowe vnto hys
tent, some of vs wyl go wyth the vntyll
thou be brought vnto hym. But whē you
shal come befoze him, be not abashed, but
tel ou poute tale as you tolde vs, and he
wil entreate you wel, and ye shal be veri
welcome to hym. So they chose out of þ
companye an hundred men, which toge-
ther in a charet with her and the maide,
brought her to Holofernes tente. Then
came they al running out of theyr tētes,
because her commyng was noysed tho-
rowout, and the people came about her:
and she tarped without Holofernes pa-
uilion, tyl it was tolde hym of her. And
they maruayled at her bewty, and at the
Israelites, and said one to an other: who
woulde set lyght by these people whych
haue such womē amongst them, for whō
we maye iustly syghte? Verelye it is not
good that one of thē be left alpye, whych
if they be let goo, be able to brynge the
hole world into myschefe. So they that
watched Holofernes person, and al his
seruautes, brought her into hys pavili-
on. As it than chaunced Holofernes res-
ted hym vpon hys bedde, vnder a cana-
pye that was wouen wyth purple, gold,
smaragde, and precious stones: & when it
was told him of her he came to þ entry of
his tabernacle, and they bare befoze him
syluer lampes. Then when Judith was
come into hys syghte, and the syghte of
them

The booke of Iudith.

them that serued hym, all maruayled at her beautye, and euen at the fyrste syghte Holophernes was taken with her loue, but she felldowne vpon her face, and worshipped hym.

The .xi. Chapter.

Holophernes requirerh of Iudith the cause of her comyng, whych geueth hym an swere.



And when Holophernes seruantes had taken her vp, he him selfe spake thus vnto her, woman haue good hope and be not a frayed: for I neuer hurted anye, whych wolde do seruice to Nabuchodonozor kynge of the earth: and if this thy people that dwelleth in þe mountayn countrey, had not despyed me, I wold neuer a lyft vp my staffe agaynst the, but they at the cause of those thinges the selues. And nowe tel me whype þe arte fledde frome them and come hyther, for thy comyng is for thy wealtbe. Be of good cheare, for thou shalt lyue this nyghte and after. For there is no manne shall do the harme, but thou shalt be wel entreated, as the seruantes of my kynge Nabuchodonozor are wonte to be entreated. To whome Iudith answered.

Hear the sayinges of thy handmayden what she wyll saye before the: for this nyghte will I shew no ly vnto my Lord. And if you wyll folowe thorowelye the aduysse of your handmayden, God shall brynge

The booke of Judith.

byng the matter to passe wyth you, and
you my Lorde shall haue your purpose,
for I take to wytnes the lyfe of Nabu-
chodonosor kynge of all the earth & his
pouwer, that hath sente the to correcte all
lypynge men, that not onely thow the
all men that serue hym, but also all wyld
beastes of the fiede and cattayl, & bydes
of the ayre by thy pouwer that lyue vnder
the subiection of Nabuchodonosor and
of al his householde. For of thy wysdome
and prudence and actiuite of thy minde
we haue herde, and it is spoke of thow
oute all the worlde that thou onely arte
the chyefe in al his realme, and moost to
be matuapled at for thyne excellent sci-
ence and knowledg in warre. We haue
known also what communycacyon *
Achior hadde in thy presence, and what
words he spake, and also how thou dydst
cause hym to be handeled. For they that
dwelte at Bethulia haue gotten hym, to
whome he told all that he spake before þ.
Wherefore o Lorde of Lordes, sette not
lyghte by his warnynges, but marke the
wel in your mynde, for they be true. For
our nation canne not be harmed, neyther
can the swerde do anye thyng agaynst
it, except they offende thei God by synne.
And it is playne that he is now so dys-
pleased wyth oute synnes, þ by his pro-
phetes, he hath sente worde to þ people, þ
he wil punyssh them for thei synnes.

And

15
Jud. v. 2.

The booke of Iudith.

And because the Iſraelites do knowe
that they haue made their God angrie
with the, they are afrayed of the. And
nowe that my Lorde ſhulde not loſe his
hope, or goo awaye his mater not ſhyn-
ſhed, but that they al may ſuffer deathe,
ſuche a faulte is nowe commynge vpon
them, wherby they ſhal anger their God
if they do that miſchecuous deed. For now
because they lack meate & water they are
determined to kyl their cattel, & drynke
their bloude, and they are decreed to eat
what ſoeuer meate God hath forbod-
den by his lawes, yea euen the verie
fyſt fruts of their corne, and the tenthes
of their wyne and oyle, whiche they re-
ſerued beinge conſecrate vnto the pꝛieſte
of Ieruſalem mynſtrynge in the ſyghte
of the Lorde: I ſaye they be purpoſed to
eate them, where as it is not laweful for
anye of the people once to touche them.
And they haue ſente vnto Ieruſalem (for
they that dwelte there haue done ſuche
thynges) that they maye haue lycence
frome the councel. It ſhal happen there-
fore that when they haue aunſwere ſo to
do, ſame day they ſhal be deliuered vn-
to the to be ſlayne. Wherefore I thy may-
de whē I knew al theſe thyngs, came a-
waye frome them: and God beinge angrie
with them, ſent me to go thorow with
this thyng, with whiche he wyl make all
the worlde to wonder that ſhal heare of
it. For

The booke of Judith.

it. For thy handmaide is one that feareth God, and worshippeth hym nyght and day. Wherfore nowe o Lorde, I wyl tarpe wth the, & in the nyght thy mayde wyl go oute into the valley, and pray vnto God, that he wyl shew me when they haue commytted theyr synnes: then wyl I come and shewe the al, and thou shalt breake vpon them wth thyne army, and there shal be none hable to resyst the, and I wyl leade the thorough the myddest of Hewrye. I wyl thou comest into the syght of Ierusalem, and I wyl make thy seate in the myddest of it. Thus shalt thou dyue them before the as shepe that lacke a shepberde, and not so muche as a dogge shal barcke agaynst the: for these thynges wer shewed me before by reuelacion, and I was sente to tell the of them. These wordes pleased Holophernes and al his seruauntes, and they maruailed at her wysedome, sayinge: There is not a woman from one ende of the worlde to the other lyke her, in beuetye and eloquence, in tellynge her tale: and therewith Holophernes spake thus vnto her. God hath done wel þ he hath sent þ hither before this people, to bryng strength vnto our hands & destrucciō to the þ despise mi lord: in very dede þ art beutiful to behold and cast speke eloquētly, & if þ perfourm that þ hast promised, þ God of thine shalbe my god, & þ shalt lye in Nabuchodonozors house

The booke of Iudith.
house, and shalte be spoke of thowout
al hys laude.

The .xii. Chapter.

Holophernes commaunders that Judith be wel en-
treated, she desyres licence to go oure in the right
season to pray, and obteyneth it. Holofernes is sent
to her to moue her to come to Holophernes to a ban-
ket, & she cometh. Holophernes is drunken.

¶



Then commanded he her to be
brought into the cellar, where
hys syluer householde stuffe
was, and that she shulde haue
a table of hys meate, and drynke of hys
owne wyne.

Gene. xlii. f.
Dani. xii. b.
Cobi. i. b.

But Judith sayd: * Of thys I wil not
eate, least I dysplease God: but I wil be
serued wth those thynges that I haue
broughte wth me. Then sayed Holo-
phernes: But if these that thou hast doe
fayle, howe shal we get lyke for the. For
we haue none lefte of thys sorte. Judith
answered, as truelve as thou lyuest my
Lorde, so shall not thy handmayde con-
sume that I haue, or euer the Lorde tho-
tome my hande haue broughte hys pur-
pose to passe. So Holophernes seruantes
brought her into the tent, wher after she
had slepte tyl mydnyghte, about the mor-
nyng watch she rose vp and sent to Ho-
lophernes one to say. Maye it please my
Lorde to commaunde that hys mayden
maye be let out to praye: And when Ho-
lophernes had commaunded the that kept
hys persō that they shuld not stop her, she
carried

The booke of Iudith.

taried in his tentes .iii. daies, and in the
nyght went into the vally of Bethulia, &
washed her self in a fountain þ was in þ
tent: and when she was come oute she
desired the Lord God of Israel þ he wold
prosper her purpose, to helpe forwarde
the kinred of her people: & goinge agayn
into her tent, there she abode pure & clean
till about eventide that she wē to meat.
And it happened on the fourth day þ Ho-
lophernes kept a costly feast wyth none
but his seruautes, nor did not bid to sup
wyth hym any of the chiefe officers. The
said Holophernes to Bagoas þ gelding
which had the keping of al hys substance
go thy wayes, and counsayl this woman
of the Hebrewes whych is w the, to come
to vs & eat and drynke wyth vs. For lo it
is greate shame to oure personne, if we
shuld let such a womā scape and haue not
to do wyth her: and if we draw her not vn
to vs, she wyl mocke vs also. So Bagoas
when he was gone oute of Holophernes
fyght, & come to her, said: Maye it please
you sayr mayd to come vnto my maister, &
to be honoured before hym, and to drinke
wine with vs to make you merue, & to do
this day as do the daughters of the As-
rians, which be in Nabuchodonozors,
house. And Iudith said: what am I, that
I shuld say my Lord nay in any thinge?
yea rather what so euer shal please hym,
or þ he shal thinke good, I wil do it quick-
ly, for it shalbe to my praisse till I dye.

The booke of Judith.

And therewith she arose, and decked her selfe in her garmentes, and all her womens apparell: & her mayden came, and layed furred skynnes for her vpon the ground, euen ryght agaynst Holophernes, whych she had receiued of Bagoa to occuppe euery day, to lye vpon them, and eate her meate. And when Judith was set, Holophernes hert began to burne vpon her, and his miud was moued, so that he greatly desyred to haue to do wth her. For euen now from the fyrste daye that he se her, he sought for occasion to abuse her. So Holophernes sayde vnto her: Drynke nowe and be merpe wyth vs, for thou hast found sauour in my syght. And Judith sayd: yea Lorde I wyll drynke wyth good wyll, for I am to daye more pleasauntly dysposed, then euer I was before sence I was bozne, and she began to eate and drynke before hym suche thynges as her mayde had prepared for her. So Holophernes was gladd because of her, and dranke veri much wine, so muche as he neuer dranke before in one day at any other tyme, since he was bozne.

The. xiii. Chapter.

Holophernes slepeth for very drowynesse, and Judith cutteth of hys heade, and goeth therewith to her owne people, of whom she is receiued wyth ioye. They geue thanks vnto God for ther deliuerance. Judith speaketh vnto Achior, which maruaileth at her feate done to Holophernes.

And

The booke of Iudith.

And now when it was late in
the nyght, and that hys sec-
uantes basted euery manne
to hys lodgynge, and that Ba-
go had shutte the vtter doore of the taber-
nacle, and that al that were there, were
gone oute of the masters syghte, euery
man went to hys bed * bycause they wer
weryed with longe quaffynge. So Iu-
dith was lefte in the tent alone, and Ho-
lofernes laye along in his bed al dronken.
And Iudith had her mayd to stand with
oute the chamber and wayte for hys com-
myng oute, as she was daylye wonte to
do. For she sayed she wolde come oute to
praye, and lyke wyse tolde she Bagoas.
So when al were gone oute of her sighte
and that none was lefte in the chamber
small nor great, Iudith standyng at his
beddes syde, sayed thus in her mynde vnto
her self: o Lord God of all strengthe, loke
in this houre to the workes of my han-
des, & Ierusalem may be exalted as thou
hast promysed. For nowe is it tyme to
helpe thy possession, and by the trust that
I haue in the, to perfourm my purposes,
to the putting down of our enemyes whi-
che are rise against vs: and therewith she
came vnto the piller of the bed, which was
at Holophernes head, and toke out from
thence hys swerde. And whē she had bow-
ed her selfe toward the bed, she toke hym
by the herte of the head, sayng: Strengthen
me

Ecclesi. xxxi.

The booke of Iudith.

1. Reg. xlv. 1.

ii. Mach. vii.

me now **O** Lorde God of Israel, & gaue
two strokes vpon hys necke as harde as
she could, & cut of hys head: and after
wardes colyng his body in the bed, & ra-
kyng the canapp from the pyllers, wyth
in a whyle after she wente oute, and de-
liuered Holofernes beade to her maide,
whiche when she hadde put into her
meat bag, they went forth both together
after the maner that they were wont to
prap. So goyng out from the tētes, they
came about by the vaiey, & went by the
hill of Betbulia. And when they were
come to the gates, Iudith a farre of crye
ed to the watchemen þ kepte the gates.
Go to, open the gates, open, God is with
vs, I saye our God, shewyng his strenght
yet in Hierusalem, & hys power against
hys enemies, as he hath done euen now
at this tyme. When they herd her speak
thus, the townes men came doune quick-
lye to the gates of the citie, & when they
had called the counsellers, al came cōming
together, from the leaste to the greas-
test, (for they looked not for her cōming:)
and makyng spers to haue lyght, they o-
pened the gate, & stode about them. And
she goyng into an hye place, when they
kept silence, spake out aloud, and said:
Laude, & praise god, for he hath not with-
drawen his mercy fro the house of Isra-
el, nor hath not forsaken those þ truste in
him, but w my hand this nyght hath tro-
den

The booke of Iudith.

den doune your enemies: & wth these woꝝ
des brought out, & shewed the rix head,
saying: Lo, behold þ^e head of Holofernes,
general of the Assyrians armye, & behold
the canapp that he lape on when he was
drunke, whē God slew him by a womā's
hand. I take to witnes the liuing God
whiche hath kept me bi the way þ^e I haue
gone, þ^e he was deceiued by lokyng vpon
my face to bys destruccion, & that he hath
done to me no fylt by abhominacion. Al ye
praise God, for he is good, & his mercede
endureth for euer. The maruelled þ^e peo-
ple gretly, & whē they had bowed doune
the selues, & worshipped God, they sayd
altogether: O our God, worthy att^e to
be praised, whychē at this tyme haste
brought to naught þ^e enemies of thy peo-
ple. And Ozeas said to her. Blessed art
thou, O doughter of þ^e Lord the hye God,
aboue al womē vpon the earth, & blessed
be the Lord maker of heauē & earth, whi-
che hath guyded the arpyht to smyte of
the head of the capteine of our enemies.
For the memorie of thy hope shal neuer
go out of the mindes of men þ^e speake of
the power of God. God graūt the thys
to thy euerlasting glorie, to enriche the
wth goodes, because þ^e haste not spared
thy lyfe when our kyned was in afflicti-
on, but goynge the ryght way before our
Lord God, hast holpen our fall. And all
the people sayd, Amen, Amen.

The.xiii. Chapter.

The booke of Judith.

The counsaile of Judith, Achior beinge an heathen
manfourneth to God. The Assyrians are afrayed
of the Jewes.

u. Mach. rb



Which sayd vnto al the people:
brethren heare me, take this
head, & hang it on a poule vpon
our walles, & as soone as it is dai
and the sun ryse, let euery mā put on his
harnes, & al the valiaunt mē wth their cap
taine shall breke out of this citie as though
ye wold go down to the first campe of the
Assyrians: and yet ye shal not so do. Then
al they putinge on their harnes, wyl go
into their tentes to raise vp the captaines
of the Assyrians host, and wyl make to-
ward Holofernes pavilion: and when
they fynde hym not, but se his headlesse
bodye rolled in bloude, feare wyl come
vpon them, and wyl fflye from your sight.
Then you folowing with al that dwell in
Israel, ouerthrowe al in the way before
you. For God shal gyue this vnto you to
be trode vnder your fete. But afore these
things be done, cal to me Achior the Am
monyte, hym that was sente vnto vs to
be slayne, that he maye se and behoulde
hym that despyed the house of Israel.
So Achior was called out of the house of
Ozia: which whē he was come & saw Ho
lofernes head in a mā's hand & was amon
gest the people, fel doune vpon his face
in a swoone, and when he was come
agayne to hym selfe, he fell before Ju
diths fete, and when he hadde worshyp
ped

The booke of Judith.

ped her face, he sayed.

Prayled mought thou be thoroowe out al
the rentes of Iuda, and among all naci-
ons, whiche shal heare of thy name.

But reuerse nowe vnto me what thou
hast done al thys tyme. And amonge all
the people Judith reuerfed vnto him al
that she had done, sence the tyme she wēt
forth euen tyl nowe that she spake vnto
them. The God of Israel, quod she, whi-
che thou saiedst wold reuenge him self of
his enemies, he thys nyghte hath cut of
the heades of all the vngodly wyth my
hand: which thinge to be true, this heade
of Holophernes doth proue: which wyth
a proude contempte dysprayed the God
of Israel, and manaced to kil the, saying:
when I haue vāquished the people of Is-
rael, I wyl commaunde the to be thruste
thorow both the sydes wyth a swerde.

And after she had made an ende of spea-
kyng, the people shoutinge aloud, gaue
great cryes thoroowe out the citie for ioy.
And Achior seing all these thinges & the
God of Israel had done, trusted greatly
in God: & hys foreskyn beinge circumci-
sed, was ioynd vnto the house of Israel
wyth al his kynred that came after euen
vnto this day. And when it was day, Ho-
lofernes head beinge hāged vpon & walles
al the men put on their harnes. and tur-
ned the selues round in a cying wout at &
going down of & hil: whō whē & Assirians
saw, thei sēt messēgers vnto & Cēturias, &

The booke of Iudith.

A Reg. clxxx.

they vnto the captaynes and tribunes:
and al these men, which, after they were
come to Holofernes tence, they sayed to
him that had charge of all his gere. Call
*vp I pray the our Lord, that forasmuch
as these slaues be so bold to come & fight
with vs, they may be alwayn. And in the
entry before his chamber they rombled
together, and made a noyse for the nonce
to wake him, & he shulde be awaked not
bi them that called him vp, but rather by
their meanes that they rustled together.
¶ For no man durst knocke at his masters
chamber doore, or open it to go in. When
Bagoas enterynge in knocked wythin
the entyre of his pavilion, because he
thoughte he was in bed with Iudith.
But whē no mā wold heare him, putting
the doze asyde and enterynge into the cha-
ber, when he saw hym cast vpon his bed,
and his bed being of, crying out aloud w
weppynge and waylynge, and a great out-
cry he tare his garmentes: And enteryng
into the tabernacle also where Iudith
was wont to be, when he founde not her
nother, he lept out before the people, cry-
ing out: The seruants haue done a great
mischief, this onewomā of & Ieweshath
brought great shame into & house of King
Nabuchodonozor: for loke wher Holofer-
nes lieth flat vpon & ground, & his head of.
Whē & chiefe mē of the Assyrīas heerd
these wordes, they roze their clothes, & were
maruelously

The booke of Iudith.

maruelously aftraied in their mindes and
ther arose in þ midst of the tētes a greate
crye and howling out.

The .xv. Chapter.

¶ The flyght of the Assyrians. The prync of Israhel
after them. Israhel becommeth riche by the spoiles
of the Assyrians. Iudith is praised of Joachym &
of the people.

Then also they that wer in their
paulions, when they herde of
this beede, destitute of herte &
counsayl, wer sore amased, and
greate feare and tremblyng came vpon
them: and there was none that coude a-
byde to se other, but astonped al together
fled by al the wayes as wel of þ hilly as
champion countrey, castyng down their
heades, & leuyn al behind the enrending
to escape the Hebrewes, whome they hard
say came fast after them: and they also þ
had sensed them selues within the moun-
taines aboute Bethulia, ran away.

Then byd the beste warriours of the
Israhelites pursue after them with sound
of trumpets, and greate cry: and because
the Assyrians fledde straggeling here and
there hedlonges, and that the Israhelites
folowed with their hole army, they kil-
led as many as they coude ouertake.

And Ozias sent to Bethomasta, Bebai,
Chobai, Chola, & into al þ borders of Is-
rael, to beate tidinges of the thinge that
was done, to thintent that al shuld come
to the laughter of the enemye.

Q.iii.

And

The booke of Iudith.

And when they heard these, the Israelites altogether came upon them, & chased them, and slew them even as farre as Choba. They of Hierusalem came also, and out of all the mountayne cuntry, (for unto the also came tidings of those thynges that were done in the tentes of their enemyes) and the Galaadites also and the Galilees drave them with great slaughter beyond Damasco, and the borders of the same. The other inhabitauntes of Berbulia invaded the tentes of the Assyrians, and by their praye gat greatespyches. The Israelites that came from the slaughter had that that was left, and the vyllages and cities, as well of the champion as mountayne contrey, gat greatespyches: of the whiche they had greatespyche. And Joachim the bishopp, and the Senaunces of Israel that dwelt at Hierusalem came to testifye, and beare wytnesse of the benefites which God had geuen to the Israelites, and also to se Iudith, and gently to salute her: whiche when they were come to her, with one mouth testified their ioye toward her, sayinge: Thou the honour of Hierusalem, thou the greatespyche of Israel, & the royal boast of our kynned, & hast done all these thynges with thynne owne hand, and hast endued Israel with these benefites, & God with his fauour hath furthered the. Thy vert is strenght-

The booke of Judith.

ned because thou louchest chastitie, & to-
kest none other after thy husband, ther-
fore hath the hande of God strengthe-
ned the. Blessed be þ before God for ever.
And all the people sayde: So be it.

But the people spoyling the tentes by
the space of .xxx. dayes, gaue vnto Ju-
dith his tentes, all his siluer, his beddes,
his basins, and all his household stuffe,
whych she layde vpon mules, and in her
cattes. Then came running to se her all
the women of Israel, & praysed her, and
appointed to daunse: & she toke the wo-
men by the handes that were wyth her,
and gaue them goodly nosegayes, & put-
tyng vpon her owne head and her may-
dens a garlād of olyue, leading þ dañse
before all the people, went before al the
women, all the men of Israel in harnes
wyth garlandes, wyth organs, harpes
and songes, whych they sange.

The xvi Chapter.

*¶ The songe of Judith for the victory. After the victo-
rie obteyned, the people cometh to Hierusalem
to worshyp and prayse God.*

¶ Then Judith began this song
of ioie among the al Israelites,
and all the people sange this
praise wyth loude voyce, & Ju-
dith beganne.

Begyn vnto my Lord vpon tabyettes,
and singe vnto my Lord vpon cimbals,
syng a songe vnto him, prayse hym, and
call vpon his name.

The booke of Judith.

Judith. vii. c

For the Lorde is the destroyer of battayles, whiche hath put hys tentes in the myddell of hys people, and hath deliuered me from the handes of them that persecuted me. The Assirian came from the mountaynes out of the north, he came with thousandes in his army, and his multitude that in al the streemes about, & his horsemen couered the valleyes.

He sayed he wolde consume my boundes with fyre, and kill my yong men with sword, and brayn my suckinge children, & that he wold geue myne infantes for a praye, and dye awaye my virgins. The Lorde omnipotent hath deceiued them of theire purpose by the hand of a woman.

For he was not slayne by strong hand of yonge men, neither did they that were borne of Titan kill hym, neither greaue grauntes set vpon hym, but Judith the doughter of Merari, scattered them with the beutye of her face.

Judith. x

For when she hadde putte of hys wyddowes apparel, and put on her holdaies apparel, to helpe the Israelites that were in leopoldye, her face beinge anoynted with sweete oylment, and her herte trimmed with an houe and with a linnen stole, she deceiued hym.

Her slipper rauished his eyes, and his mynde was take with her beutye & hys sword went thorow his necke.

The

The booke of Judith.

The Persians feared her audacitie, and
the Medes maruiled at her valenes.

Then retoyced myne humble people
and the weak cried out burnes for thir,
and they were afrayed, and cryed and
ranne awaye.

The sonnes of our women slewe the,
and the seruautes of my Lorde God
wounded them and slewe them as runna
gate slaues.

I wyl synge a songe and prayse vnto C
the Lorde. O Lorde thou arte greate and
glorpyous, maruaylous in strengthe, and
inuincible.

All thy handiworke serueth the, for
thou commaundest * and it was, thou sen
dest oute thy spyrte, and it was made,
for there is nothyng that canne resyste
thy worde. Gene. i.
Psal. xxxi
and. cxliii
Psal. clii.

For the mountaynes shall be moued
wth the waters frome the founda-
cons, and the stones shal melt in thy sight
lyke waxe, and yet arte thou merciful to
them that feare the.

The ende of the booke of
Judith.

The reste of the Chap-
ters of the boke of Esther, whyche
are neither found in the Hebrue
nor in the Chaldee.

The .xl. Chapter after the Latyne.
The dreame of Mardocheus.



Mardocheus the sonne of
Jair the sonne of Se-
mei, the sonne of Cisei of
the tribe of Beniamin
a Jewe: whych had his
dwellynge in Susys, a
manne of great reputa-
cyon, and excellent amonge all thep-
that were in the kynges courte. (Neuer-
theless he was one of the prysoners, whō
Nabuchodonosor the kyng of Babylon
had caried away from Hierusalem vnto
Babylon, wyth Jechonias the kyng of
Juda.) In the second yere of the raigne
of great Artaxerxes in the fyrst day of the
moneth Nisan, hadde this Mardocheus
such a dreame: He thought he herd a gret
tempest, horrible thonder clappes, earth-
quakes, and great vprout in the lād: and
that he sawe. ii. great dragons, readre to
fyghte one agaynst another. Theyr crye
was great. At the whyche roarynge and
cry al heathen were vp, to fyght agaynst
the ryghteous people. And the same daye
was ful of darckenes and very vncleare,
full

The rest of the booke of Esther
ful of trouble and anguythe, yea, a greate
feartfulness was there in all the land. The
righteous were amased, for they feared
the plague and euell that was deuyd a-
uer them, and were at a poynt with them-
selves to dye. So they cryed vnto God:
and whyle they were cryenge, the lyttle
welle grew into a greate ruer and into
many waters. And with that it was day
and the sunne rose vp agayne. And the
lowly were exalted, and deuoured þ glo-
rious and proude.

Nowe when Hardocheus had sene
thys dreame, he awoke, and mused sted-
fastly in hys herte, what God woulde do:
and so he desired to know al the matter
& his mind was thereupon vntil the night.

The. xii. Chapter.

Haradocheus biters the reason deuised agaynst the
kyng, and is thereto rewarded of hym.



In the same tyme dwelt Har-
docheus with Bagatha and
Tares the kynges Chamber-
laines, and porters of the pa-
lace. But when he herd their
deuyce and had dilygentelye consydered
theyr magnacyons, he perceyued that
they went about to lay their cruell han-
des vpon the kyng Artacerxes: and so
certified the kyng thereof. Then caused
the kyng to examen the two gelded wyth
tormentes. And when they had graunted
it, they were put to death.

This

The rest of the booke of Esther.

This the kynge caused to be put in the
 Chronicles for an euerlasting remembrance
 & Mardocheus wrote vpon the same matter.
 So the kynge commaunded that Mardo-
 cheus shoulde do seruice in the court, and
 for thys faythfulnesse of hys, he gaue him
 a rewarde. But Arian the sonne of Amas-
 dathu the Agagite, whiche was holden
 in great honoure and reputacyon in the
 kynges court vnder toke to hurte Mar-
 docheus and hys people, because of þ two
 chamberlaynes that were put to death.

The. xiii. Chapter.

The coppe of the letters of Artaxerxes agaynst the
 Jewes. The prayer of Mardocheus.

In the grete kynge Artaxerxes
 whiche raygneth from India
 vnto Ethyoppa, ouer an houn-
 dret & seven and twentye lan-
 des, sendeth hys frendly salutation vnto
 al prynces and debities of the countres,
 whiche be subiecte vnto hys domynyon.
 When I was made Lorde ouer manye
 people, and had subdued the whole earth
 vnto my domynyon, my mynde was not
 wyth crueltie and wrounge too exalte
 myselfe by the reason of my power: but
 purposed wyth equitye alwaye and gen-
 tilnesse, too gouerne those that be vnder
 my iurysdicon, and whollye to set
 them in a peaceable lyfe, and thereby to
 brynge my kyngedome vnto tranquillite,
 that me might safely go thorow on euery
 syde

The rest of the booke of Ester.

tyde, and to renue peace agayne, whiche
all men desyre. Nowe when I asked my
counsaillers how these thynges might be
brought to a good ende, ther was one by
us, excellence in wysedome, whose good
wyl, truth, and faythfulnes hath oft bene
shewed and proued (whiche was also the
pryncypall and nexte vnto the kynge) A
man by name: whiche certefyed vs, how
that in al landes there was crept in a re-
bellious folcke, that made statutes and
lawes agaynst all other people, and haue
alway despyed the proclaimed commaun-
dementes of kynges: and howe that for
this cause it were not to be suffered, that
suche rule shoulde contynue by you and
not to be put doune. Scinge now we per-
ceiue the same, that this people alone are
contrary vnto euerie man, vsing straunge
and other maner of lawes, and withstaude
our statutes and doynge, and go aboute
to stablish shrewd matters, that our king
dome shoulde neuer come to good estate,
and stedfastnes: Therefore haue we com-
maunded, that all they that are appoynted
in writynge and shewed vnto you by
Aman (which is ordeyned and set ouer al
our busines, and the most principal nexte
vnto the King, and in maner as a father)
shall with theyr wyues and chyldren
be destroyed and rooted oute with the
swearde of theyr enemies and aduersa-
ries: that ther shalbe no mercy shewed,
and

The rest of the booke of Esther
and no mā spared. And thys shalbe done.
the .xiiii. daie of þ moneth (called Adar)
of this yere, that they which of old (and
now also) haue euer bene rebellious, may
in one day wyth violence be thrust down
into the hell: to the intent that after this
maner, oure empyre may haue peace and
tranquillitye.

D But Mardocheus thoughte vpon all
the workes and noble actes of the Lorde,
and made hys prayer vnto hym, sayinge:
O Lorde Lord, thou valiant and almighty
kyng (for al thynges are in thy power)
and if thou wylt helpe and deliuer Is-
rael, there is no man that can withstand
nor let the: (for thou hast made heauē and
earth, and what wonderous thyng so e-
uer is vnder the heauen: thou art Lord of
al thynges, & there is no man. þ can resist
the **O** Lord) Thou knowest all thynges,
thou wotest Lorde, that it was neyther
of malice, or presumption, nor for any de-
sire of glory, that I would not bow down
my selfe nor worshippe yonder proud pre-
sumptuous Aman (for I woulde haue bene
contente, and that wyth good wyll, if it
myghte haue done Israell anye good, to
haue kytt euen hys fote-steppes) but that
I dyd it because I would not set the ho-
noure of a man in the steade of the glorye
of God, and because I would worshippe
none but onely the my Lorde. And thys
haue I done in no pryde nor presumption.
And

The rest of the booke of Esther

And therfore O Lorde thou God, and
kyng, haue merce vpon thy people: for
they imagin how they maye byng vs to
naught, yea, their mynde and desyre is to
destroie and to ouerthrowe the people,
that hath euer ben thyne enherytaunce of
olde. O despyse not thy porcyon, whyche
thou hast deliuered and broughte oute of
Egypt for thyne owne selfe. Heare my
prayer, and be mercyfull vnto thy people
whom thou haste chosen for an heritage
vnto thy selfe. Turne our complaine and
sorrow into ioy, that we may liue O Lorde,
and praysse thy name. O Lorde, suffer not
the mouthe of theym that praysse the, to
be destroyed.

All the people of Israell in lyke maner
cried as earnestly as they coulde vnto the
Lord, for their death and destructione made
before they eyes.

The. viii. Chapter.

The prayer of Esther for the deliuerance of her and
her people.



When Esther also beyng in the
battayle of death, resorted vnto
the Lorde, layed awayne her glo-
rious apparell, and put on the
garmentes that serued for sighynge and
mourning. In the stead of precious oint-
ment, she scatered ashes and donge vpon
her head, and as for her bodi, she humbled
it, and brought it very lowe. All the pla-
ces where she was wonte to haue lope a-

The rest of the booke of Esther.

foze, those fylled she wpth the herre, that she placte oute her selfe. She prayed also vnto the Lorde God of Israell wpth these wordes.

O my Lorde, thou onely art our kynge, helpe me desolate woman, whiche haue no helper but thee, for my myserye and destruccyon is hard at my hand. Fro my pouthc vpon I haue herde oute of the kyned of my father, that thou tokest Israell from amonge all the people, and so haue our fathers of their soze elders, that they shoulde be thy perpetuall inherytaunce, and loke what thou dydest promyse them thou hast made it good vnto theym.

Now wel Lord, we haue sinned before the, therfore hast thou geuen vs into the handes of our enemyes, because we worshipped their gods. Lord thou art ryghteous: Neuer thelesse it satisfieth the not that we are in bytter & heauye captiuitie and oppressed among them, but thou hast layed their handes vpon the handes of theyr gods: so that they begin to take awaye the thyng that þ with thy mouth hast ordered, and appoynted: to destroye thine inheritaunce, to slay & to slay þ mounthes of them that prayse the, to quench the glorie and worship of thy house and thyne aulter, and to open the mounthes of the Deachen, that they may prayse the power and vertue of the goddes, and to magnifye the fleschelye kynge for euer.

O Lord

The rest of the booke of Esther

O Lord, geue not thy scepter vnto the
that be nothyng, lest they laughe vs to
scorne in our myserys and fall: but turne
theyr deuyce vpon them selues, and pun-
nysh hym that hath begon the same ouer
vs, and set hym to an example. Thyucke
vpon vs **O** Lord, and shew thy selfe in the
tyme of oure distress and of oure trouble.
Strengthen me **O** thou kynge of Goddes,
thou Lord of al power, geue an eloquent
and pleasaunt speech in my mouth be-
fore the Lyon. Turne hys herte into the
hate of oure enemy, to destroye hym, and
all such as consent vnto him. But deliuer
vs wryth thy hand, and helpe me desolate
woman, whiche haue no defence nor hel-
per but ouerly the. Forde thou knowest al
things, thou wotest that I loue not þe glo-
rye and worshyppe of the vntygntuous,
and that I hate and abhorre the bedde of
the vncircumciser, and of all Heathen.

Thou knowest and wotest my necessi-
tye, that I hate the token of my prehemi-
nence and worship, whiche I beate vpon
my head, what tyme as I must shewe my
selfe and be sene: and that I abhorre it as
an vncleane clothe, and that I weare it
not when I am quyre and alone by my
selfe. Thou knowest also that I thy hand
maiden haue not eaten at Amans table,
and that I haue had no pleasure nor de-
lyte in the Kinges feaste, that I haue not

W. ii.

Dyonke

The rest of the booke of Esther.

Drinke the drinkeoffyrnges, and that I thy hande mayden had no ioye sence the daye that I was broughte hyther, vnto this daye, but ouelpe in the O Lord. O thou God of Abraham, O thou myghty God aboue all, heare the voyce of theym that haue none other hope, and deliuer vs out of the hand of the wycked, and deliuer me oute of my feare.

The .xv. Chapter.

Hardotheue moueth Hester to go into the kynge and make intercession for her people, and the perfourmeth bys requeste.

And vpon the thyrde day it happened, that Hester laied away the mourning garmentes, and put on her gloriouse apparell, and deckt her selfe goodly: & after she had called vpon God (whych is þe beholder & Sauer of all thinges) toke .ii. maides w her: vpon þe one she leane her self, as one that was teder, þe other folowed her, & bare þe trayne of her vesture. The shyne of her bewty made her face rose coloured. The similitude of her face was chereful, amiable, but her hert was sorowful for great fear. She wnt in thorow al þe doores, and stode before þe king. The kyng sat vpon the throne of his kyngdome, & was clothed in his goodly aray, al of gold, and set w precious stones, and he was verie terribile. He lyste by his face, that shone in þe clearnes, and loked graciously vpon her. Then fel the Quene doune, was pale and faint,
lea-

The rest of the booke of Esther.

leaned her selfe vpon the head of the maide
that wente wyth her.

Neuertheles God turned the kynges
minde that he was gentle, that he leapt
oute of hys seate for feare, and gat her in
hys armes, and helde her vp till she came
to her selfe agayne. He gaue her louringe
wordes also, and saide vnto her: Hester,
what is the matter? I am thy brother,
be of good cheare, thou shalt not dye: for
our commaundemente toucheth the com-
mons not the: Come nye. And wyth that
he helde vp hys golden wand, and layed
it vpon her necke, and embraced her frend-
ly, and sayed: talke wyth me. Then sayed
she: I saw the (O Lorde) as an Angell of
God, and my hert was troubled for feare
of thy maiesty and fearcenesse. For excel-
lent and wonderfull art thou (O Lorde)
and thy face is ful of amytie. But as she
was thus speakynge vnto hym, she fell
downe agayne for faintnes: for the which
cause the kyng was afrayed, and all hys
seruauntes comforted her.

The .xvi. Chapter.

The Coppe of the letters of Artaxerxes, whereby he
raioherh those whych he hath sent forth.

The great kyng Artaxerxes, þ
raygneth from India vnto E-
thiopia ouer an hundred, and
xxvii. landes, sendeth vnto the
Princes and rulers of the same landes,
such as loue hym, hys frendly salutation.
There be many that for the sondry frendes

The rest of the booke of Esther.

Mypps and benefytes whiche are diuerse-
lye done vnto them for their worshyp,
bee euer the more proude and bye myn-
ded, and undertake not only to hurt our
subiects (for plenteous benefites maye
they not suffer, and begynne to ymagyn
some thyng agaynst those that do them
good, and take not onelye all thankeful-
nesse awaye from men) but in pryde and
presumpcyon (as they that be vnmindful
and vnthankful for the good dedes) they
go aboute to escape the iudgment of God
that seeth al thynges, which (iudgemēt)
hateth and punyssheth all wyckednes.

It happeneth ofte also, that they which
besette in offyce by the hys power, and
vnto whom the busines and causes of the
subiectes are comytted to be handled,
waxe proude, and desyle them selves with
shedynge of innocent bloude, which bring-
geth them to intolerable hurt. Which al-
so with false and discearful wordes and
mythlyeng tales, dysceyue and betraye
the innocente goodnes of Prynces.

Nowe is it profitable and good, that
we take hede, make seatch thereafter, and
consider, not onelye what hath happened
vnto vs of olde, but the shamefull, vnho-
nest, and noysome thynges, that the de-
bytes haue nowe taken in bande before
oure eyes: and thereby to beware in tyme
to come, that we may make þ kingedome
quiete

The rest of the booke of Esther.

quiete and peaceable for al men, and that we might sometime draw it to a change: and as for the thyng that nowre is presented before our eyes to withstand it, & to put it downe, after the most frendlye manner.

What tyme nowe as Aman the sonne of Amadathu the Macedonian (a stranger verely of the Persians bloude, and far from oure goodnes) was come in amonge vs as an aleaunt, and had obtayned the frendeshyppe that we beare toward all people, so that he was called our father, and had in hygh honoure of every man, as the next and principal vnto the kinge, he could not forbear him selfe from his pryde, but hath undertaken not onely to robbe vs of the kyngedome, but of oure lyfe.

Wyth manyfold dysceate also hath he desired to destroye Gardocheus our helper and preseruer, whiche hath done vs good in all thynges: and innocent Hester the lyke partaker of our kyngdome, with all her people. For hys mind was (when he had taken them out of the waye, and robbed vs of them) by this meanes to translate the kyngedome of the Persians vnto them of Macedonia. But we finde, that the Jewes (whiche were accused of the wycked, that they myghte be destroyed) are no euell doers, but vse reasonable & right lawes: and that they be the chyl dren of the most hygh lyvinge God,

The rest of the booke of Esther.

by whom the kyngedome of vs and oure progenitours hath bene well ordred by hereto. Wherefore, as for the letters and commaundementes. that were put forth by Aman the sone of Amadathu, ye shall do well if ye holde them of none effect: for he that set them vp and inuented them, hangeth at Sulis before the porte, wyth all hys kynned, and God (whych hath all thynges in hys power) hath rewarded hym after hys deseruyng.

D And upon thys ye shall publysh and set by the coppe of thys letter in all places, that the Jewes may frely and wythoute hinderaunce hold them selves after theyr owne statutes, and that they may be helped, and that upon the .xiii. day of the .xii. moneth Adar, they maye be auenged of them, which in the tyme of their angursh and trouble, would haue oppressed them. For the God that gouerneth al thynges, hath turned to ioye the day, wherein the chosen people shoulde haue perished.

Moreover, amonge the hys solempne dayes that ye haue, ye shal hold thys day also wyth al gladnesse: that nowe and in tyme to come, thys day may be a remembraunce of God, for all suche as loue the prosperitey of the Iewes: but a remembraunce of the destruccyon, to those that be sedicious vnto vs.

All cityes and landes that do not thys, shall horribly perishe and be destroyed
wyth

The rest of the boke of Esther.
wyth the swearde and fyre, and shall not
onely be no more inhabited of men, but
be abhorred also of the wylde beastes
and soules.

**The ende of the rest of the boke
of Esther.**

The boke of Wysdome.
The .i. Chapter.

Whom we oughte to searche and enquire after God,
and who be those that fynde him. Of the holy ghost.
We oughte to flye from backebytyng and mur-
mure. etc.



Sette your affeccyon vpon
wysdome, ye that be iudges
of the earth. Haue a good
oppnyon of the Lord, aske
him in the singlenes of hert.
For he wyl be found of them that tempte
hym not, and appeareth vnto such as put
their trust in him. But þe froward though-
tes they seperate from God, and vertue
(if it be allowed) refoormeth the vnwise.
And why? wysdome shall not enter into
a froward soule, ne dwel in the body that
is subdued vnto synne. For the holy ghost
abbozeth fained nurytore, and withd;aw-
eth hym selfe from the thoughtes that are
withhout vnderstandinge: and wher wic-
kednesse hath the vpperhande, he fleeth
from thence. For the spirite of wysdome
is lounge, gentle and gracious, and wil
haue no pleasure in hym that speaketh
upll

iii. Reg. .iii. a
Esa. .lvi. a
ii. Para. .xv. b
and. .xv. a
Jerem. .lvi.
Gala. .v. a

Eccl. vi. 3.
Iere. xlii. 1.
Iere. vii. 9.

iii. Reg. ii. 8.
Math. v. 2.
Heb. iiii. 1.

Luke. xii. 2.

Deut. xlii. 1.

Ezech. i. 6.
and. xxxiii. 1.

The booke of wysedome
upl wryth his lyppes. For God is a wyse-
nesse of hys reines, a true searcher out of
his herte, and an hearer of hys tonge.
For the s^hitture of the Lorde spillet the
rounde compasse of the worlde, and the
same that upholderth all thynges, hath
knowledge also of the voyce.

Therefore he that speaketh unrighte-
ous thynges, cannot be hyd, nerher may
he escape the iudgement of reprove. And
why? inquisi^oyon shall be made for the
thoughtes of the vngodly, and the report
of hys wordes shall come vnto God, so þ
his wykednes shall be punyshed. For the
eare of gelously heareth all thynges, and
the noyse of the grudgynge, shall not be
hyd. Therefore beware of mutmurynge,
whych is nothyng worth, and restrapne
your tonge from sclander. For here is no
worde so darcke and secrete, that it shall
go for nought: and the mouth that spea-
keth lyes, slayeth the soule.

Do seke not your owne death in the er-
roure of your lyfe, destroye not your sel-
ues thow the works of your owne han-
des. For God hath not made death, nei-
ther hath he plesure in þ destrucciō of the
liuinge. For he created all thynges, that
they might haue their being: yea all the
people of the earthe hath he made that
they shuld haue helth, that there shuld be
no destrucciō in them, and the kingdome
of helle shoulde not be vpon earthe (for
righte

The booke of wysedome.

righteousnesse is everlasting and immortal, but unrighteousnesse bringeth death.) Nevertheless, the ungodlye cal her unto them, bothe wryth wordes and workes, and whyle they thynke to have a stee of her, they come to naught: for the ungodly that are confederate with her and take her part: are worthy of death.

The .ii. Chapter.

The ymagynacions and despyres of the wycked, and theyr counsel agaynst the faithfull.



Of the ungodly talke and ymagyn thus amonge themselves (but not right) The tyme of our lyfe is but shorte and redyous, and when a man is once gone, he hath no more tope ne plesure, neither know we any man that turneth agayne from death: for we are bozne of noughte and we shall be hereafter as though we had never be. For our breath is a smoke in our nostrils and the wordes as a sparcke to moue our herte. As for our bodye, it shall be verpe ashes that are quenched, and our soule shall vanyshe as the softe ayre. Our lyfe shall passe awaye as the trace of a cloud, and come to naught as the myste that is dryuen awaye wryth the beames of the sunne, and put downe wryth the heate thereof. Our name also shall be forgottē by litle and litle and no mā shal have our workes in remembraunce.

For our tyme is a very shadowe that passeth

Job vii. a
Eccl. xii. 5
1. Cor. xv. 8.

The booke of wisdom.

St. Peter. iiii. c.
Esa. xlii. b.
and .lvi. c.
Dapt. v. b.

passeth awaye, and after our ende there
is no returnyng, for it is faste sealed, so
that no man cometh agayne. Come on
therfore, let vs enioye the pleasures that
be present, and let vs soone vse the crea-
ture lyke as in pouch. We wyll fyll oure
selues wth good wyne and oynement,
there shall no floure of the tyme go by vs.
We wyll crowne oure selues wth roses
afore they be wythered. There shall be no
fayre medow, but our lust shall go thorow
it. Let every one of you be partaker of our
voluptuousnesse. Let vs leaue some token
of our pleasure in every place, for that is
oure porcyon, els get we nothyng. Let vs
oppress the poore ryghtous, let vs not
spare the wyddow ne old man, let vs not
regard the heades that are gray for age.

Let the lawe of unryghtousnesse be our
auctoryte, for the thyng that is feble is
nothyng worth. Therfore let vs defraud
the ryghtous, and why? he is not for our
profyt: yea he is cleane contrarye to oure
doynges. He checketh vs for offendyng
agaynst the law, and sklaunderyth vs as
transgressours of all iustitute. He ma-
keth bys boost to haue the knowledge of
God, yea he calleth him selfe gods sone.*
He is the bewyaper of oure thoughtes:
It greueth vs also to loke vpon hym, for
his life is not like other mens, his waies
are of an other fashyon. * He counreth
vs but vaine persons, he withdroweth him
selfe

Ihon. vii. a
Esa. lli. a.

Math. x. vii. c.
Jerem. xi. b

The booke of wisdome.

selte from our wayes as from filthynesse: he commendeth greatlye the latter ende of the iuste, and maketh hys booste that God is hys father. Let vs se then if hys wordes be trewe, let vs proue what shal come vpon hym: so shal we know what ende he shal haue.

For if he be the true soune of God, he wyll receyue hym and deliuer hym from the hands of his enemies. Let vs examen him wyth despytfull rebuke, and tormētyng, that we may knowe his dygnyty, and proue his patience. Let vs condemne hym wth the most shameful death: for lyke as he hath spoken so shal he be rewarded.

Such thynges do the vngodly ymagin, and go astraye, for theyr owne wyckednesse hath blinded them. * As for the myseries of God, they vnderstand the not: they neither hope for the reward of righteousness, ne regarde the worshyppe that holy soules shal haue. For God created man to be vnderstode, yea after the ymage of hys owne lykenesse made he hym. * Neuerthelesse, thow enuy of the deuyll, came death vnto the worlde, and they that hold of hys syde, do as he doth.

The.iii. Chapter.

The conuersacion and assurance of the righteous. The rewardes of the iust.

In the soules of the righteous are in the hande of God, & the payne of death shal not touch the. * In the

D

Psalm. xxi. a.
Math. xxvii. a
Jerem. x. b

Roma. i. c

Gene. i. c.
Gene. ii. a
Gene. iii. a
Ihon. viii. b
Eccl. xvi. a

Deut. xxxii. a

spgvi

The boke of wylledome.

Mat. v. a.
Heb. x. xi. f.

syght of the vniuersale they appeare to dye,
and theyr ende is taken for very destruc-
cyon. The waye of the ryghteous is iud-
ged to be vtiel destruccyon, but they are
in rest. And though they suffer payne be-
fore men, yet is theyr hope full of immor-
talite. * They are punished but in fewe
thynges, neuerthelesse, in many thynges
shal they be wel rewarded. * For God pro-
ueth them, and sindereth them mere for him-
selfe: yea as the gold in the soynace doeth
he try them, and recepueth the as a brent
offerynge: and when the tyme cometh,
they shal be looked vpon.

Roma. viii. e.
I. Cor. v. a.
I. Pet. i. c.

Erod. xvi. a.
Daut. v. a.

Math. xiii. f.
I. Cor. xv. c.
Math. xix. c.
I. Cor. vi. a.

Math. xxi. d.

The ryghteous shal shyne as the spar-
kes that ren thorow the rede bushe. They
shal iudge the nacions, and haue domi-
nion ouer the people, and theyr Lord shal
raigne for euer. They that put theyr trust
in hym, shal vnderstande the truth, and
such as be saythfull, wyl agree vnto him
in loue: for his chosen shal haue gyftes
and peace. But the vngodly shal be punis-
shed according to theyr owne magni-
tious, for they haue despyled the ryght-
eous, and forsaken the Lord.

Clay. iiii. a.
Luke. xiii. d.
Gala. iii. d.

Who so despyseth wylledome and nur-
tur he is vnhappy, and as for the hope of
suche, it is but vayne: their laboures vns-
fruteful, and theyr workes vnproffitable.
* Theyr wiues are vndiscret, & theyr chil-
dre most vngodli. Their cecture is cursed.
Blessed is rather the barren and vndefiled
wylche


The booke of wisdom.

which hath not knownen the synfull bed:
she shall haue frute in the rewarde of the
holye soules. And blessed is the gelded,
whiche wth his handes hath wroughte Ecl^e. lvi. 6
no vnryghtuousnesse, ne p^rmagyned wy-
ked thynges agaynst God. For vnto him
shalbe gyue the specyall gift of faith, and
the moost acceptable porcion in the tem-
ple of God. For glorious is the frute of
good labour, and the roote of wysdome
shal neuer fade awaye.

As for the children of aduouters, they D
shal come to an end, and the sede of an vn-
ryghtous bed shall be rooted oute. And
though they lyue longe, yet shall they be
nothyng regarded, and theyr last age shall
be wythout honoure. Yf they dye hastily,
they haue no hope, neyther shall they be
spoke to in the dai of knowledge. For hor-
rible is þe death & end of the vneightous.

The. iiii. Chapter.

Of the chaste generation of the faythfull, and of their
felicity. Of the death of the ryghtous and of the co-
demnation of the vnfaythfull.

 **How fayre is a chaste generaci- A**
on with vertue? The memorial
thereof is immortalle, for it is
knownen wth good men. Whe-
n it is presente, men take example there-
at: and if it go awaye, yet they desyre it.
It is alwaye crowned and holuen in ho-
noure, and wynneth the rewarde of the
vndefyled battayle. But þe myltitude of
ungodly childre is vnprofitable, and the
thynges

The boke of wysedome.

Yer. xxviii. b
Mala. i. a.
Math. vii. c

thynges that are planted wth whores-
dome, shall take no deepe roote, ne laye a
nye faste foundacion. Though they be
grene in þ^e braunches for a tyme, yet shall
they be shaken wth the wynde, for they
stande not fast: and thoro^{gh} the vehemen-
ce of the wynd, they shall be rooted out.
For the vnperfect braunches shall be bro-
ken, they^r fruit shall be vnprofitable and
sowre to eate, yea mete for nothing.
And wh^y? al the chyldren that are borne
of the wycked, must beare recorde of the
wyckednes agaynst their fathers and
mothers, wh^{en} they be asked. But though
the righteous be ouertaken wth death,
yet shall he be in rest.

Age.

Job. xlii. b

Age is an honorable thyng, neuer the-
lesse it standeth not only in the length of
tyme, ne in the multitude of yeres: but a
mans wysedome is the grape herre, and
an vndefiled lyfe is the olde age. He
pleased God, and was beloued of hym:
so that where as he liued amonge syn-
ners, he translated hym. Yea sodenly was
he taken awaye, to the entent that wyck-
ednes shulde not alter hys understan-
dyng, and that hypocrisie shulde not be-
guyle hys soule. For the crafty bewitch-
yng of lyes, make good thynges darke:
the vnstedfastnes also and wyckednes of
voluptuous desyre, turne asyde the un-
derstandinge of the symple. Though he
was soone dead, yet fulfilled he muche
tyme.

The boke of wisdom.

time. For his soule pleased God, there-
fore hastened he to take hym awaye from
amonges the wicked. This the people se
e vnderstand it not: they lay nat by suche
thynges in theyr herres, howe that the lo-
uinge fauoure and mercey of God is vpon
his saintes, and that he hath respecte vn-
to his chosen.

Thus the ryghteous that is deade, con-
demneth the vngodly which are liuinge:
and the yowth that is soone brought to an
end, the longe life of the vnrightheous. For
they se the ende of the wyse, but they vnder-
stand not what God hath deuised for
hym, and wherefore the Lorde hath taken
hym awaye. And why? they se hym and
despyle him, therefore shal God also laugh
at them to scorne: So that they them selues
shal dye hereafter (but without honour,
yea in shame amonge the deade for euer-
more. For without any voice, shal he burst
those that be put vp, and remoue them
from the foundacions, so that they shal
be layed waste vnto the dust. They shal
mourne, and theyr memorial shal perishe.
So they beyng astrayed shal remember
theyr synnes, and theyr owne wyckednes
shal bewaie them.

The .v. Chapter.

The constantnesse of the ryghteous before their perse-
cuters. The hope of the vnfaierfull is vnder-
standable and haue. The blessednesse and fortunatenesse of
the sayntes and godly.

S.i.

Then

The beke of wysdome

Math. xix. c.



When shall the ryghteous stand in great steadfastnes, against suche as haue delt extremely wth them and taken away their labours.

When they se it, they shall be vexed with horrible feare, and shall wonder at the hastynesse of the sodayn helth: gromynge for very distresse of mynde, and shall saye wth in them selues, hauning inwarde sorowe, and mourynge for verie anguysh of mynde.

Sapi. iii. a

These are they, whome we sometyme had in derysion, and iested vpon: We folke thought theyr lyfe very madnesse, & their ende to be wythout honoure. But lo, how they are counted amonge the chyldren of God, & their porcion is amonge the saintes. Therefore haue we erred fro the way of truth, the lyghte of ryghtousnesse hath not shyned vnto vs, and the sunne of vnderstandynge rose not vpon vs. We haue wearyed out selues in the waye of wyckednesse and destruccyon. Tedious wayes haue we gone: but the way of the Lorde we haue not known.

26

What good hath our pryde done vnto vs? Or what prospe hath the pompe of ryches brought vs? Al those thynges are passed awaye lyke a shadowe, and as a messenger renninge before: as a ship that passeth ouer the waues of water, & hiche when it is gone by, the trace thereof can not be found, neither y^e path of it in the floudes.

Or

1 Mosa. xxx. c.

Sapi. ii. b.

Psa. xxx. b.

The boke of wylsedome

O as a birde that flieth thorow f aire, & no man can se any token where she is flown, but onclpe beareth the noyse of her wynges, beatynge the lpght wynde, partynge the ayre thorow the vehemence of her flyght, and flyeth on shaking her wynges, where as after ward no token of her waye can be founde. **O** lyke as when an arrowe is shot at a marke, it parteth the ayre, whych immediately commeth together agayne, so that a man cannot know wher it went thorow. Euen so we in like maner as sone as we were borne, began immediatlye to draw to our ende, & haue shewed no token of vertue, but are consumed in our owne wyckednesse.

Such wordes shall they that haue synned speke in the hel: for the hope of the vn godly is lyke a dry thystell dour (or dust) that is blowne awaye wth the wynde: lyke as thyn scd that is scattered abroad with the storme, lyke as the smoke which is disperfed here and ther with the wind, and as the remembrance of a stranger that tarryeth for a day, & then departeth. But the righteous shal liue for euermore, their reward also is with the lord: and their remembrance is in the highest. Therefore shal they receiue a glorious kingedome and a beautiful crowne of the Lordes hand: for with his righte hand shal he couer them, & with his owne arme shal he defend them.

S.ii.

Lys

Job. viii. 6.
Psalm. ii. 6.
Prou. i. 20.
and. xi. 2.
Jacob. i. 24.

Psalm. xxi. 2.
and. cxxiii.
Psalm. xvi. 6.

The boke of wysedome

Eph. vi. b.

His gelousy also shal take hardnesse, and shal arme the creature to be auenged of the enemyes. He shal put on ryghteousnesse for a brest plate, and take sure iudgment in steede of an helmer. The invincible shilde of equytie shal he take, it is true wrath shal be sharpe for a speare, and the hole compasse of the world shal fight with hym agaynst the vyrgyne.

Then shal the thonder boltes go oute of the lyghtnynges, and come oute of the rainbowe of the cloudes to the place appointed, out of the harde stonpe indignacion there shal fall thycke bayles, and the water of the sea shal be wroth agaynst them, and the floudes shal renne roughly together. Yea a myghtye wynde shal stande up agaynst them, and a storme shal scatter them abroad. Thus the vnyrgytous dealing of them shal bynge all the lande to a wyldernesse, and wyckednesse shal overthrowe the dwellinges of the myghtye.

The. vi. Chapter.

The callinge of kynges, princes, and Iudges: why they are also exhorted to searce wysedome.

Wysedome.

Eccle. ix. b.

Prov. i. vi. b.

Isai. lvi. b.

Kynges.

Roma. xiii. a.



Wysedome is better then strength, and a man of understanding is more worthe then one that is stronge. Heare therefore (O ye kynges) and understand. Dlerne ye that be iudges of the endes of the earth. Gueare ye that rule the multitudes, and de-lyre

stronger

The boke of wysedome

Ipe in muche people. For the power is gi-
 ven you of the Lord, and the strength to
 the best: whiche shal try your workes,
 and seatche oute your ymagynacions.
 Howe that ye beynge officers of his king-
 dome, haue not executed true iudgement,
 haue not kepte the lawe of rightousnesse,
 nor walked after his will: Horribly and
 that right soone shal be appere vnto you:
 for an harde iudgemente shal they haue
 that beare rule. Mercye is graunted vnto
 the synple, but they that be in auctoryty
 shalbe sore punyshed. * For God whiche
 is Lord ouer all, shal except no mans per-
 son, neyther shal he stand in awe of anye
 mans greatnesse: for he he hath made the
 small and greate, and careth for al alike.
 But the myghtye shal haue the sozer pu-
 nyshement.

Vnto you therefore (O ye kynges) do
 I speake, that we maye learne wysedome
 and not go amys: for they that kepe righ-
 tousnesse, shal be ryghtously iudged: and
 they that are leached in ryghtous thyn-
 ges, shal find to make answer. Wherefore
 set your lust vpon my wordes, and loue
 them, so shal ye come by nourtour. Wye-
 dome is a noble thynge, and neuer faderth
 awaye: yea she is easely sene of them that
 loue her, and found of such as seke her.

She preuenteth them that desyre her,
 that she may sytt shew her selfe vnto the.
 Who so awaketh vnto her by tymes, shal

S.iii.

haue

Eccle. x. 8
 Deut. x. 17.
 1. Para. xxi. 1.
 Job xxxiii. 6
 Eccle. xxi. 11.
 Roma. ii. 11.
 Ephr. vi. 9.
 Coloss. iii. 11.
 Acte. x. 1.

Eph. vi. b.

The booke of wysedome

His gelousy also shal take hardnesse, and shal arme the creature to be auenged of the enemyes. He shal put on tyghtrousnesse for a brest plate, and take sure iudgment in steede of an helmet. The inuincible shilde of egyptie shal he take, his cruel wrath shal he sharpe for a speare, and the hole compasse of the world shal fight with hym agaynst the vnyerse.

Then shal the thonder boltes go oute of the lyghtnynges, and come oute of the rainbowe of the cloudes to the place appointed, out of the harde stonpe indignacion there shal fall thycke bayles, and the water of the sea shal be wroth agaynst them, and the floudes shal renne together. Yea a myghtye wynde shal stande up against them, and a storme shal scatter them abroad. Thus the vnygheuous dealing of them shal bynge all the lande to a wyldernesse, and wyckednesse shal ouerthrowe the dwellinges of the myghtye.

The. vi. Chapter.

The callinge of kynges, princes, and iudges: why they are also exhorted to searce wysedome.

Wysedome.

Eccle. ix. b.

Pro. i. xvi. b.

Isai. i. i. b.

Lynges.

Roma. xiii. a.



Wysedome is better the strength, and a man of vnderstanding is more worthe then one that is stronge. Heare therefore (O ye kynges) and vnderstand. O lerne ye that be iudges of the endes of the earth. Giue care ye that rule the multitudes, and de-
lyte

The booke of wysedome

Ipre in muche people. For the power is gi-
 uen you of the Lord, and the strength for
 the best: whiche shal try your workes,
 and seatche oute your ymagynacions.
 Howe that ye beynge officers of his king-
 dome, haue not executed true iudgement,
 haue not kepte the lawe of rightousnesse,
 nor walked after his will: Horribly and
 that right soone shal be appere vnto you:
 for an harde iudgemente shal they haue
 that beare rule. Mercye is graunted vnto
 the simple, but they that be in auctoryty
 shalbe sore punished. * For God whyche
 is Lord ouer all, shal except no mans per-
 son, neyther shal he stand in awe of anye
 mans greatnesse: for he he hath made the
 small and greare, and careth for al alike.
 But the myghtye shal haue the soer pun-
 ishement.

Vnto you therefore (O ye kynges) do
 I speake, that we maye learne wysedome
 and not go amys: for they that kepe righ-
 tousnesse, shal be ryghtously iudged: and
 they that are leached in ryghtous thyn-
 ges, shal find to make answer. Wherefore
 set your lust vpon my wordes, and loue
 them, so shal ye come by nourtour. Wye-
 dome is a noble thyng, and neuer faderth
 awaye: yea she is easely sene of them that
 loue her, and found of such as seke her.

She preuenteth them that desyre her,
 that she maye sytteth vnto her selfe vnto the.
 Who so awaketh vnto her by tymes, shal
 haue

S.iii.

Eccle. x. 8
 Deut. x. 17
 1. Para. xvi. 10
 Job xxxiii. 6
 Eccle. x. 17
 Roma. ii. 11
 Ephr. vi. 6
 Coloss. iii. 11
 Acte. x. 12

The booke of wisdom.

haue no great trauayle, for he shall fynde
het spring redye at his doores. To thinke
vpon her, is perfect vnderstandynge, and
whoso watcheth for her, shall be safe, and
that soone. For she goeth aboute, sekynge
such as are mete for her, sheweth her selfe
chearefull ye vnto them in their goynge,
and mereth them wyth all diligence.

For the vnfayned desyre of refovmacion
is her begynnynge: to care for nourtoure
is loue, and loue is þe keeping of her lawes.

Roma. xiii. b.

Now the keeping of lawes is perfectioun
and an vncorrupt life: and an vncorrupt
life maketh a man samplere wyth God.
And so the desyre of wysdome leadeth to
the kyngedome euerlastynge.

D
I. Sam. xxi. b.
II. Reg. xiii. c.
III. Reg. iii. a.

If youre desyre be then in royal seates
and scepters (O ye kynges of the people)
set your lust vpon wysdome, that ye may
raygne for euermore. O loue the lycht of
wysdom all ye þe rulers of the people.
As for wysdome what she is, and how she
came vp, I wyll tel you, and wyll not hide
the misteries of god fro you: but wyll seke
her oute from the begynnynge of the na-
turyte, and brynge the knoweledge of
her into lycht, and wil not kepe backe the
truth: Neither wil I haue to do w consu-
ming en, for such a mā shal not be parta-
ker of wysdome. But the multitude of the
wise, is the welfare of the world, & a wise
kyng is the vpholdynge of the people.

O receiue

The booke of wysedome.

Receyue withouten then thow my wordes, and it shal do you good.

The vii. Chapter.

Wysdome ought to be preferred before all thynges.

I my selfe also am a mortall man, I lyke as all other, and am come of the earthy generacyon of hym that was fyrst made, and in my mothers wombe was I fashioned to be like: In the time of ten monethes, was I brought togyther in bloude, thow the seede of man, and the commodious appetite of slepe. When I was borne, I receyved lyke aye as other men, and fell vpon the earth (whych is my nature) cryyng and wepyng at the first, as al other do. I was wrapped in swadling clothes and broughte vp wryth greate cares. Forther is no kynge that hath had any other begynnyng of byrthe. All men then haue one entraunce vnto lyfe, and one goyng out in lyke maner.

Job x. a.

Job. i. c.

i. Eccl. vi. b.

Wherfore I desired, & vnderstandyng was gauen me: I called, and the spirit of wysdome came into me. I set more by her then by kyngdomes and roial seates, and counted ryches nothyng in comparyson of her. As for precyous stone I compared it not vnto her: for al gold is grauel vnto her, and siluer shalbe counted but clay before her syght. I loued her aboue welfare and beauty, and purposed to take her for my light, for her shine cannot be quēched,

Job. xxxi. c.

S. iiii.

All

11. Reg. 111. 6
Math. 11. 10.

The booke of wysedome.

All good thynges came to me wyth her,
and innumerable riches thorow her han-
des. I was glad in them all, for this wys-
dome went before me, and I knewe
not that she is my mother of all good
thynges. Now as I my self leaped un-
faynedly, so do I make other men parta-
kers of her, and hyde her ryches from no
man, for she is an infynyte treasure unto
men, whiche who so vse, become parta-
kers of the loue and frendshyppe of God,
and are excepted unto hym for the gyftes
of wysedome.

Depl. 111. 8

God hath graunted me to talke wyse-
ly, and conuinciently to handle the thin-
ges that he hath graciously lente me.
For it is he that leadeth unto wysdome,
and teacheth to vse wysdome a right. In
his hande are we and oure wordes, yea
all oure wysdome, oure understandynge
and knowledge of al oure workes. For he
hath gyuen me the true science of these
thynges: so that I know howe the world
was made, and the powers of the elemen-
tes, the begynnyng, endynge and myd-
dest of the tymes: howe the tymes alter,
howe one goeth after an other, and howe
they are fulfilled the course of the yere,
the ordynaunces of the stars, the natures
and kyndnesse of beastes, the furpousnes
of beastes, the power of the winds by the
pmygnacions of men, the dyuersities
of pouge plantes, the vertues of rootes,
and

The boke of wysedome
and all suche thynges as are secreete and
not looked for, haue I learned. For the
workemayster of al thynges hath taught
me wysedome.

In her is the spirit of vnderstandynge,
whych is holy, manyf. lde, one onely, sub-
tyll, curteous, discrete, quicke, vndefiled,
lame, swete, louinge the thyng that is
good, sharpe whych to byderh not to doo
well, gentle, kynde, stedfast, sure, free: ha-
uynge al vertues, circumspecte in al thin-
ges, receyvyng al spittes of vnderstan-
dyng, beyng cleane and sharp. For wis-
dome is nimbler then al rumble thynges,
she goeth thowme and attayneth to all
thynges, because of her cleannes. For she
is the breath of the power of God, and a
pure cleane expressynge of the clearenes
of almighty God. Therfore can no vnde-
fyled thyng come vnto her: for she is the
bryghtnesse of the euerlastynge light, the
vndefiled myrcour of the maiesty of God,
and the ymage of hys goodnesse.

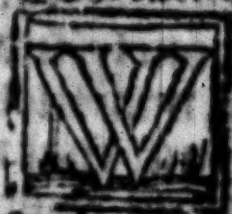
And for so much as she is one, she maye
do al thynges: and beyng stedfast her selfe
she renuerb al, and among the people con-
uerth she her selfe into the holpe soules.
She maketh Gods friends and prophe-
tes, for God loneth no man, but hym in
whome wysedome dwelleth. For she is
more beautyfull then the Sunne, and gi-
ueth more light then the starres, and the
daye is not to be compared vnto her: for
vpon

Heb. 1. 9

The booke of wysdome.
vpon the daye commeth ryght. But wic-
kednesse cannot ouercome wysdome, and
folysheesse may not be with her.

The .viii. Chapter.

The effectes of wysdome.



Wysdome teacheth from one end
to an other mightily, & louing-
ly doth she order al thynges. I
haue loved her, and laboured
for her euen from my yowthe up: I dyd my
diligence to marry my selfe with her, such
loue had I vnto her beauty. Whic so hath
the compaignie of God, commendeth her
nobilitie, yea the Lord of al thynges him-
selfe, loueth her. For she is the scholema-
stresse of the nurroue of God, and the
chooser out of his workes. Yf a man wold
desyre ryches in this life: what is rycher
then wysdome, that worketh al thynges?
Thou wilt saie: understanding worketh.
What is it amonge al thynges, that wor-
keth more then wysdome? If a man loue
vertue and ryghtousnesse, let hym labour
for wysdome, for she hath greace vertues.
And why? she teacheth sobriety and pru-
dence, ryghtousnesse and strengtb, which
are suche thynges as men canne haue no
thinge more profytable in the p: lyfe.

If a man desyre much knowledge, she
can tell the thynges that are past, and dis-
cerne thynges for to come: she knoweth
the subtiltyes of wordes, and can expound
darcke sentences. She can tell of tokens
and

Or rather the
gouernour of
hys workes.

The booke of mysedome

Wonderous thynges, or euer they come
to passe, and the endes of all times and a-
ges. So I purposed after this maner: I
wyl take her vnto my company, and com-
men lounyngly with her: no doubt, she wil
gyue me good counsell, and speake com-
fortably vnto me in my carefullnesse and
griefe. For her sake shal I be wel and hos-
nestly taken, among the comens & lordes
of the counsell. Though I be younge, yet
shal I haue sharpe vnderstandynge, so
that I shal be meruelous in the syght of
greate men, and the faces of Princes shal
wonder at me. When I holde my tonge,
they shal bide my leasure: when I speake
they shal loke vpon me: & if I talke much,
they shal lay their hands vpo their mouth.

Job. xvi. c.

Moreouer by the meanes of her, I shal
obtaine immortality, and leaue beynde
me an euerylastyng memorial, among they
that come after me, I shal set the people
in order, and the nacjons shalbe subdued
vnto me. Horrible tyrantes shalbe afra-
ed, when they do but heare of me: among
the myltitude I shal be counted good,
and myghty in battayle. When I come
home, I shal fynde reste wyth her: for
her compaignie hath no bytternesse, and
her feloweshyppe hath no redyousnesse,
but myrth and ioye.

Nowe when I considered these thyng-
es by my selfe, and pddered them in my
bert, how that to be wined vnto wysdome

The booke of wysdome
 is immortall type, and greate pleasure to
 haue her frendshipp: how that in the woꝝ
 kes of her handes are inscꝛypte tyches:
 how that, who so kepeth compaigne with
 her shall be wise: and that he whiche
 talketh with her, shall come to honoure:
 I went about sekynge, to get her vnto
 me. For I was a chyld of a ripe witte,
 and had a good vnderstandynge.

But when I grewe to more vnderstan
 ding I came to an vndefyled bodye. Ne
 uerthelesse when I perceyued þ I coulde
 not kepe my selfe chaste, except God gaue
 it me (and that was a poynt of wysdome
 also to know whose gift it was) I crept
 vnto the Lord, and besought hym, & with
 my hole hert I saied after this maner.

The.ii. Chapter.

A prayer of Salomon to obtaigne wysdome.

I



God of my fathers, and Lord
 of mercies (thou þ haste made
 all thynges with thy woꝝde,
 and ordeined man thowowe thy
 wysdome, that he shoulde haue domi
 nion ouer the creature whych thou haste
 made: that he should ordeine the world ac
 cordinge to equite and rightousnes, and
 execute iudgement with a true hert) giue
 me wysdome: whiche is euer about thy
 seat: and put me not oute from amonges
 thy chyldren: for I thy seruant and sone
 of thy handmayden am a feble personne
 of a short tyme, and to pong to the vnder
 standinge

Jacob i. v.
 Chastitie.

iii. Reg. iii. v.
 Gene. i. i.

The booke of wisdom.

standing of iudgemente and the lawes. Psalm. cxv. b
 And though a man be neuer so perfecte a-
 mong the children of men, yet if thy wis-
 dome be not wyth hym, he shall be no-
 thyng regarded. But thou haste chosen
 me to be a kinge vnto thy people, and the
 iudge of thy sonnes and daughters. (Para. rrr. a
 ii. Para. i. a.

Thou hast commaunded me to buylde
 a temple vpon thy holy mount, and an al-
 ter in þ city wherin thou dwellest: a like-
 nes of thy holpe tabernacle whiche thou
 hast prepared from the begynnyng, and
 thy wysdome wyth the, whiche knoweth
 thy workes whiche also was wyth the
 when thou madest the world, and knewe
 what was acceptable in thy sight, and
 right in thy commaundementes. Send
 her out of thy holy beaueyns and from the
 trone of thy maiestye, that she maye be
 wyth me, and laboure wyth me: þ I maye
 know, what is acceptable in thy sight.
 For she knoweth & vnderstandeth al thin-
 ges: and she shal leade me soberlye in my
 workes, & preserue me in her power. So
 shal my workes be acceptable, & the shal
 I gouern thy people rightously, & be wor-
 thy to syt in my fathers seate. For what
 man is he, that may know the counsaile
 of God? Or who can thinke what the wil-
 of God is? For the thoughtes of mortall
 men are miserable, and oure forecastes
 are but vncertaine. And why? a mortall
 and corruptible bodye, is heauy vnto the
 soule

Isa. lvi. b
 Jer. vii. f.
 Hebr. viii. b

Exod. viii. c
 Ihon. i. a

Eccl. i. b.
 Rom. vi. c.
 1. Cor. ii. c.

The booke of wysedome.

1. Cor. v. 9

soule and the earthy man shuld kepe thowne
the vnderstandyng that miserth vpon ma-
ny thynges. Very hardlye ca we discerne
the thynges that are vpon earth, & great
laboure haue we or we can fynd the thin-
ges which are before our eyes: Who wyl
the seke out þ ground of the thynges that
are done in heauens? Oh Lorde, who can
haue knoweledge of thy vnderstandyng
and meanyng, excepte thou gve wys-
dome, and sende thy holpe ghoſte from a-
boue, that the wayes of them to whiche are
vpon earth, may be reformed: that men
may lerne the thynges that are plesant vnto
the, and be preserued thorow wysdome.

The .x. Chapter.

The deliuerance of the ryghtous cometh thorow
wysdome.

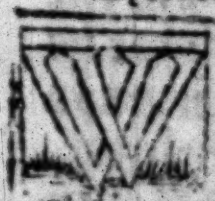
Gene. i. d.
and. ii. b

Gene. iii. b

Gene. vi. vii.
and. viii.

Gene. xi. d

A



Wysdome preserued the first man
whome God made a father of
the worlde, when he was crea-
ted alone, broughte hym oute of
his offence, toke him out of the mould of
the earth, and gaue him power to rule
all thynges. When the vnyghteous
wente awaye in hys wrathe from thys
wysdome, the brotherhead perished thro-
w the wraath of murther. Againe, when
the water destroyed the hole world, wys-
dome preserued the ryghtous thorow a
poore tree, whereof she was gouernour her
selfe. Moreouer when wyckednesse had
gotten the vpper hand, so that the nacy-
ons

G. v. m. C. A

The booke of wisdom.

As were putt up wth pride, she knewe the
 ryghtous, preserved hym saulelesse vnto
 God, and laied v^r sure mercy for his chil- Gene. xii. c.
 dren. She preserved the ryghtous, when
 he fled from the vngodlye, that perished,
 what tyme as the fyre fell downe vpon
 the fyue cyties: Lyke as yet this day the
 vnfruitful wast, & smokyng land gyueth
 testimonye of theyr wyckednesse: yea the
 vnrype and vntymely fruites that grow
 vpon the trees.

And for a token of a remembraunce of
 the vnfaythfull soule, ther standeth a pil-
 ler of salt. For all suche as regarded not
 wisdom gat not onely this hurte, & they
 knewe not the thynges which wer good,
 but also lefte behynde theym vnto men, a
 memorial of theyr foly sheweth: so & in the
 thynges wherein they sinned, they could
 not be hyd. But as for such as take hede
 vnto wysdome, she shall deliuer theym
 from sorowe.

When the ryghtous fled because of his
 brothers wrath, wisdom led him & right Gen. xxi. viii. d.
 way, shewed hym the kyngdome of God,
 gaue hym knowlege of holy thyngs, made
 hym rich in his laboures, and brought to
 passe the thynges that he went about. In
 & disceitfulnes of such as defrauded hym,
 she stode by hym and made hym rich. She
 saued hym from the enemyes, and defen-
 ded him fro the disceitners. She made him
 strong in battail, & gaue him the victory,
 that

The booke of wysedome.

that he myght know, how that wysdome
is stronger then all thynges. When the
ryghtous was solde, she forsoke hym not,
but deliuered hym from synners. She
went downe with hym into the dungeon,
and sayled him not in the bandes: tyll she
she had broughte hym the scepter of the
realme, and power agaynst those that op-
pressed hym. And those that had accused
hym, she declared them to be lyers, and
broughte hym to perpetuall worthyp.

Gene. xxxviii. f
Actes. vii. b

Gene. xli. f

Exo. i. b. v. iii.
Ier. v. vii. ix.
and. xiii. e
Psal. lxxvii. b.

She deliuered the ryghtous people and
saules sede, from the nation that oppres-
sed them. She entred into the soule of the
seruant of God, and stode by hym in won-
ders and tokes agaynst the horrible king.
She gaue the ryghtous the rewarde of
their laboures, and led them forth a mer-
ueylous way: on the day tyme she was a
shadowe vnto them, and a lychte of stars
in the nyght season. She brought them
thorow the redde sea and caried them tho-
row the great water. She drowned their
ennempes in the sea, and broughte them
out of the depe. So the ryghtous toke the
Doyles of the vngodlye, and praysed thy
holy name, O Lord, and magnified thy
hyeroryous hand with one accorde. If
wysdome openeth the mouth of the doctryne,
& maketh the tonges of babes to speake.

Exod. xlii. f

Exod. xli. e
Exod. xv. a
Psal. viii. a
Math. ii. b

The. xi. Chapter.

The myracles done for Israel. The vengeance of An-
gers. The great power and mercy of God.

She

guy in C

The booke of wysedome



He ordred their woꝝkes in the
bandes of the holy prophete: so
that they went thow the wil-
dernes that was not inhabited,
and pyched their tentes in the wast de-
sette. They stode agaynst their enemies,
and were auenged of their aduersaries.
When they were thirstye, they called vp-
on the, and water was gyuen them oure
of the rocke, and their thyrste slakned out
of the hard stone. For by the thyngs wher
thow the their enemies were punyshed,
were they helped in their nede. For vnto
the enemies thou gaueste mans bloude
in steede of spynge water. And wher as
they had scarres in the rebuke when
the chyldren wer slayne, thou gauest vnto
thyne owne, a plenteous water vnto
ked for: declarynge by the thirst that was
at that tyme, howe thou woldest bynge
thyne owne vnto honoure, and slay their
aduersaries.

For when they wer tryed out & nourtu-
red wth fatherly mercy, they knowled-
ged how the vngodlye were iudged, and
punyshed thow the wrathe of God.
These hast thou exhorted as a father, and
proud the: but vnto the other thou haste
bene a boystecous kynge, layed harde to
their charge, and condemned them. Whe-
ther they were absente or presente, their
punyishment was alike. For their grieve
was double: namely, mournyng, and the

I. i.

remem

Exod. xli. a

Num. xi. b
Exod. xlii. d

Exod. vii. d
Deut. vii. a

Deut. vii. a
Hapi. i. d

The boke of wylsedome
rememb: unce of thynges past. But whē
they perceyued that their punyshmentes
dyd them good, they thoughte vpon the
Lorde, and wondered at the ende. For at
the last they helde much of him, of whom
in the oure castinge they thoughte scorne,
as of an abjecte.

Neuertheles the ryghteous dyd not so
when they were thursty: but euen lyke as
the thoughtes of the folys were, so was
also their wyckednes. Wher as certayne
men nowe (thorow erreure) dyd worshyp
dūme serpentes and veyne beastes, thou
sendest a myltitude of domme beastes vpon
them for a vengeance, that they might
know that wherwith a man synneth, by
that same also shall he be punyshed. For
vnto the almyghty hande, that made the
worlde of nought, it was not vnpossyble
to send amonge them an heape of beares,
or wood lions, or cruel beastes of a strange
kynde, suche as are vnknewen, or spoute
fyre, or cast out a smokyng breath, or shote
horrible sparkes out of their eyes, which
myght not only destoye them with burnyng;
but also kille them with their horrible
sight. Yea withoute these beastes
might they haue bene slaine with one wind,
being persecuted of their owne workes, &
scattered thorow the breath of thy power.

Neuertheles thou hast ordred all thynges
in measure number & weight, for thou
hast euer had gret strenght and myght, and
who

Sapi. xii. c
Roma. i. c.

Leuit. xvi. d
Sapi. xvi. a
Iere. vii. c

The booke of wyfedom

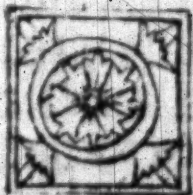
who maye withstand the power of thine arme? And why? like as the small thynge that the balaunce weyeth, so is the world before the: yea as a drop of the morning dewe, that falleth downe vpon the earth. Thou hast mercy vpon all, for thou haste power of all thynges, and makest the, as though thou sawest not the sinnes of me, because they shoulde amend. For thou lovest all the thynges that are, and hateste none of the: in whome thou haste made: neyther dyddest thou ordeyne or make anye thyng of euill will.

Rom. 11. 2.

Howe might any thynges endure, if it were not thy will? D: howe coulde anye thyng be preserued, except it were called of the? But thou sparest al, for all are thine, O Lord, thou louest of soules.

The. xii. Chapter.

The mercie of God to hard synners, the workes of God are vnrereprouable. God quietly leture to repēt his



Lord. how gracious and swete is thy spirit in all things? Therfore chastenest thou them measurably that go wronge, & warrest them concerninge the thinges wher in they offende: thou speakest vnto them, O Lord, and exhortest them to leaue their wickednes, and put their trust in the. As for those old inhabiteres of thy holy land, thou mightest not away wyth theym, for they committed abhominable workes against the: as witch craft, sorcery & ydolatry: they slew their own childre without

Deut. 10. 10.
xii. d. 1. xviii. 6.

E. ii.

mercy

The booke of wysedome
mercy, the are vpon mens bowels, and deuoured the bloud: yea because of such abominacions, misdoings and offpunges, thou leweste the fathers of the desolate soules by the handes of oure forefathers, that the lande whiche thou louest above al other, myghte be a dwellinge for the chyldren of God.

Neuerthelesse thou sparedst them also as men, and sendest the foretellers of thyne word, euen hornettes to destroy them out by lytle and lytle. Not that thou wast vnable to subdue the vngodlye vnto the ryghteous in battell, or wyth cruell beastes, or wyth one rough word to destroy them together: But thy mynde was to dryue them out by lytle and lytle, giuing them time and place to amend, knowing wel that it was an vnrightrous nation, and wicked of nature, and that theyr thought myght neuer be altered: for it was a cursed seed from the beginninge, and feared no man: yet hast thou pardoned their synnes. For who wyl save vnto the: why hast thou done that? Or who wyl stand against thy iudgement? Or who wyl come before thy face, an auenger of vnrightrous men? Or who wyl blame the, if the people perishe whom thou hast made? Or is there none other God but thou, that carest for all thynges: that thou mayest declare how that thy iudgement is not vnrightrous: there dare neither kinge ne tyrant in thy sight

Exod. xxi. d.
Deut. vii. d.

Isa. xli. d.

gray in Th

The booke of wyse dome.

syght requyre accomptes of them whom thou hast destroyed.

For so much then as thou art righteous thy selfe, thou ordrest all thynges righte- Job. 12. 6
ously, and punyssh. ste euen hym that hath
not deserued to be punysshed, and takeste
hym for a straunger and alyanne in the
land of thy power. For thy power is the
begynnyng of rightousnesse: and bicause
thou art Lorde of al thynges, therfore art
thou gracious vnto al. Whē men thinke
the not to be of a ful strength, thou decla-
rest thy power, and boldly deliuerest thou
them ouer that knowe the nor. But thou
lord of power, iudgeth quietly, and ordrest
vs wyth greate worshyp, for thou mayest
do as thou wylte.

By such workes now hast thou taught
thy people, that a man also should be iust
and louynge, and hast made thy chyldren
to be of a good hope: for euen when thou
iudgeth, thou giuest counseil to amend from
synnes. For in so much as thou haste pun-
nysshed, and with such diligence deliuered
the ensemys of thy seruauntes whiche
were worthy to dye (wher thorow thou
gauest them time and place of amendmēt
that they myghte turne from their wyre-
kednesse) wyth how great diligence then
punysshest thou thyne owne children, vn-
to whose fathers thou haste sworn and
made couenauntes of good promyses: so
where as thou doest but chasten vs, thou

The booke of wisdom.

punished our enemies dyuers wayes,
to the intente that when we punyſhe, we
ſhould remember thy goodneſſe: and whē
we our ſelves are punyſhed, to put our
truſt in thy mercy.

Caplen. vi. c.
Roma. i. c.

Everfore wher as men haue lyued ig-
norantly and vntyghtouſlye, thou haſte
punyſhed them ſore, euē thow the ſame
thynges that they worſhypped: for they
went aſtray very longe in the way of er-
roure, and yeld the beaſtes (whych euen
their enemies deſpiſed) for goddes, ly-
yng as chyldren of no vnderſtandynge.
Therfore haſte thou ſent a ſcornfull pu-
niſhment amonge them, as amonge the
chyldren of ignorance. As for ſuche as
wolde not be reſourmed by thoſe ſcornes
and rebukes, they felt the worthy puniſh-
ment of God. For the thynges that they
ſuffered, they bare them vnpaciently, be-
inge not content in them, but vntwilling.
And whē they perished by the ſame thin-
ges þ they toke for Gods, they knowled-
ged thē þ ther was but one true god: whō
 afore, they wold not know, therfore came
the end of their damnacion vpon them.

The. xiii. Chapter.

All thynges be fayne except the knowledge of God,
Idola:res and Idols are mocked.



Apyne are all men, whiche haue
not the knowledge of God: as
were they þ out of the good thin-
ges whych are ſene, knewe not
hym

The booke of wysedome.

him, that of hym selfe is euerlasting. Neither toke they so much regard of the workes that are made, as to know who was the craftsman of them: but some toke the fire, some the winde or ayre, some the course of the sters, some the water, some the sunne and moon, or the lyghtes of heauen, which rule the earth, for goddes. But though they had suche pleasure in their beauty, that they thought theym to haue bene goddes, yet shoulde they haue knowne howe muche more saynt he is that made them: for the maker of beauty hath ordeined al these thinges. Or if they marueled at the power & workes of them, they shoulde haue perceyued thereby that he whiche made these thynges is myghty yet then they.

For by the greatnes and beauty of the creature, the maker thereof may playnly be knowne. Notwithstandinge they are the lesse to be blamed that soughte God, and would haue found him, and yet misse: and why? for in as much as they went about in hys workes, and soughte after them, it is a tokē that they regarded and held muche of hys workes that are sene: how be it, they are not holy to be excused. For if their vnderstandynge and knowledge was so great, that they coulde discern the world, & the creatures, why dyd they not rather fynd out the Lord thereof.

But unhappy are they, and among the

Roma. 1. c.
Man philoso
phers.

15

Rom. 1. c.

The booke of wisdom.

Democketh
the idolaters.

Dead is their hope that call them goddesses, whiche are but the workes of mens handes: golde, syluer, and the thyng that is found out by cunnynge: the similitude of beastes, or any vayne stone that hath ben made by hand of old. As when a carpenter cutteth downe a tre out of the wood, and pareth of the barke of it cunnynghie, and so with the one parte maketh a vessel to be vsed, and dresseth meat with the residue. As for the other parte that is lefte whiche is profitable for no thyng (for it is a crooked peece of wood and ful of knobbes) he carueth it diligently to knowe his vanitie, and accordinge to the knowledge of his cunnynge, he giueth it some proportion, fashioneth it after the similitude of a man, or maketh it lyke some beaste, streketh it ouer with red, and painteth it, and loke what foule spotte is in it, he casteth some coloure vpon it.

Images

Then maketh he a conuenient tabernacle for it, setteth it in the walle, and maketh it fast with proude proudepynges so for it, lest it happen to fall, for it is wel knowne that it can not helpe it selfe. And why? it is but an image, & muste of necessitie be helped. Then geth he & offereth of his goods vnto it, for his children, & for his wife, he seeketh helpe at it, he asketh counsell at it, he is not ashamed to speke vnto it that hath no soule, for he hath: he maketh bys petition vnto him that is sycke, for lyf he prayeth

The boke of wysedome
prayeth vnto hym that is dead: he calleth
vpon hym for helpe, that is not hable to
helpe hym selfe: and to sende hym a good
iourney, he prayeth hym that may not go.
And in all the thynges that he taketh in
hand (whether it be to obteine any thyng
or to worke) he prayeth vnto hym that can
do no maner of good.

The. xliii. Chapter.

The detestation and abhominacion of ymages. A curse
of the hand of hym that maketh them. The curse that
come of Idolatrye.

Isaie, an other man purposing
to sayle, and begynnynge to take
hys iourneye thorowe the ra-
gynge sea, calleth for helpe vnto
a stocke that is farre weaker then the
tree that beareth him. For as for it, cou-
tousnesse of money hath found it out, and
the craftesman made it wyth hys con-
nyng. But thy prouidence, O farther, go-
uerneth all thynges from the beginning,
for thou hast made a waye in the sea, and
a sure pathe in the myddest of the waues:
declarynge therby, that thou hast power
to helpe in all thynges, yea though a man
went to the sea withoute shyppe. Neuer-
thelesse that the workes of thy wysedome
shoulde not be vayne, thou hast caused an
arke to be made, and therfore do me com-
myt theyr lyues to a small peece of wood,
passynge ouer the sea in a shyppe, and
are saued.

For in the old tyme also whē the proude
giannes

Exod. xliii. b

Gene. vi. e.

Gene. vii. b

The booke of wylfedome.

Psal. cxlii. b.
 and. cxlii. c.
 Baru. vi. d.
 Psalm. vii. a

grauntes perished, he (in whom the hope
 was leste to encrease the world) wente
 into the shyppe whiche was gouerned
 thowm thy hand, and so lest seide behoude
 hym vnto the world. For happy is the tre
 wherewithow rightousnes commeth: but
 cursed is the ymage of wod, that is made
 with handes, yea both it and he that made
 it. He bycause he made it: and it, bycause
 it was called God, whereas it is but a
 a scaple thyng. For the vngodly and his
 vngodlynesse are both like abhominable
 vnto God. Euen so the worke and he that
 made it also shall be punished together.
 Therefore shall there a plage come vpon
 the ymages of the Heathen for out of the
 creature of God they are become an ab-
 homination, a temptation vnto the sou-
 les of men, and a snare for the fete of the
 vniwylse. And why? the sekynge oute of y-
 mages is the begynnyng of hoodedome,
 and the bypnyng vpon of them is the de-
 struccion of lyfe. For they were not from
 the begynnyng, neyther shall they conty-
 nue for euer. The welthy valentelle of mā
 hath found them out vpon each, therefore
 shall they come shortly to an ende.

When a father mourned for his sonne
 that was taken away from him, he made
 him an image (in al þ hast) of his dead son
 & so begā to worship him as a God, whi-
 che was but a dead mā, & ordained his ser-
 uāts to offer vnto him. Thus by procelle
 of

The booke of wysedome

of tyme, and thowow longe custome, thys
erroure was kept as a lawe, and by aun-
tes compelled men by violence to honour
ymages. As for those that were so fatte
of that me myght not worshyp them pre-
sently, their ypicture was broughte from
farre (lyke the ymage of a kynge whome
they woulde honour) to the intent that
with great diligence they might worship
hym, whiche was fatte of, as though he
had bene presente. Agayne, the synfuler
cunynge of the craftesman gaue the ig-
norant also a great occasyon to worship
ymages. For the workeman wyllynge to
do him a pleasure that set hym a worcke,
laboured with al hys cunynge to make
the image of the best fashion. And so thow
coulde the beautye of the worke, the com-
mon people was disceined, in so much that
they toke him nowe for a God, whiche a
lytle afore was but honoured as a man.
And thys was the erroure of mans lyfe,
when men (eyther for to serve their owne
affection, or to do some pleasure unto kyn-
ges) ascribed to stones & stockes y name
of god, which ought to be geue to no ma.

Moreover thys was not ynough for
the, that they erred in the knowledge of
God, but wher as they lived in the great
mists of ignorance, those many & great
plages called they pease. For either they
slew their owne children, and offered them
and did sacrifice in the night season, or els
helt e

Deu. xviij. 10

Jerem. vii. 31

and. xij. 8

The booke of wysedome.

helde vntreasonable matches: so that they
kepte next her lyfe ne marriage cleue: but
eyther one slewe an other to death malici-
ously, or els greued bys neyghbour wyth
aduoutre. And thus were all thynges
murdred together, blond, manlaughtre, thete
dissimulation, corruption, vnfaithful-
nesse, sedicion, pecturpe, dysquetyng of
good men, vnthankfulnes, despyng of
soules, chaungynge of byrthe, vnted fast-
nes of marriage, misorder of aduoutre &
vncleanenesse. And why? the honourynge
of abhominable ymages is the cause, the
begynnyng and ende of al euil. For they
that worship ydoles, either they are mad
when they are merke, or prophete lyes,
or lyue vngodlye, or els lightly forswere
them selues: for in so much as they trust
is in the ydoles, which haue neither soule
ne vnderstandynge, though they were
falselye, yet they thinke it shal not hurte
them.

Image wor-
shippers

Therefore cometh a great plague vpon
them, and that wortheles: for they haue
an euil opinion of God, gruyng vnto
ydoles. Swerynge vniustly to disceide,
and despyngne ryghtousnesse: for they
swearynge is no vertue, but a plague of the
that sinne, and goth euer with the offence
of the vngodlye.

The .xv. Chapter.

The voyce of the faithful prayng the mercy of God,
for whose graces sake they leaue not ydoles.

But

The booke of wisdome.



But thou, O our God, art sweete, long suffering and true, and in mercy ordrest thou all thynges. Though we synne, yet are we thyne, for we know thy strengthe. Yf we synne not, then are we sure that thou regardest vs. For to knowe the, is perfecte ryghteousnesse: Yea to knowe thy ryghte ouer and power, is the roote of immortalitye. As for the thyng that men haue founde out thowhe theye euyl science, it hath not discerued vs: as the payntinge of the picture (an vnprofytable labour) and carued ymage with diuers coloures, whose syght enuyls the ignorant: so that he honoureth and loueth the picture of a dead ymage that hath no soule.

Neuerthelesse they that loue suche euyl thynges are worthy of deathe: they that trust in them, they that make them, they that loue the, & they that honoure the. The potter also taketh and tempereth soft earth, labourerh it, and geueth it the facion of a vessel, what soeuer serueth for our vse: and so of one pece of claye he maketh some clene vessel for seruyce, & some contrarie. But whereto euer vessel serueth, that knoweth the potter hym selfe. So wyth hys vayne labour he maketh a God of the same claye: Thys doeth euen he whiche a lytle afore was made of earth hym selfe, and wythin a lytle whyle

Roma. fr. d
O: claye.

The booke of wysedome.

whyle afret (when he dyeth) turneth to
the earth agayne.

Notwithstandynge he careth not the
more because he shall labour, ne because
hys lyfe is short, but striveth to excell gold
smithes, the sylver smithes and copper
smithes, & taketh it for an honor to make
vayne thynges. For his bette is ashes, hys
hope is but vayne earth, and hys lyfe is
more vyle then claye: for so muche as he
knoweth not his owne maker, that gaue
hym hys soule to worke, and brested in
hym the breath of lyfe. They count our life
but a payme, and oure conuersation to
be but a market, and that men shal euer
be gettyng, and that by euill meanes.
Now he that of earth maketh fraile ves-
sels and ymages, knoweth him selfe
to offend aboue all other.

Images

Psal. cxlii. d.

All the ennemys of thy people and
that hold them in subiection, are vniuers,
vnhappye, and excedynge proude vnto
their owne soules: for they iudge all the
ydolles of the Heathen to be gods, which
nerher haue sight to se, nor noses to smel,
ne eares to heare, nor syngeters of bandes
for to grope: and as for theyr feete, they
are to stonde to goo: for man made them,
and he that hath but a borrowed spicete
fayned them. But no man can make a
god like vnto him: for seing he is but mor-
tal him selfe, it is but mortal that he ma-
keth with vnrightrous hands. Be him selfe
is

The booke of wisdom.

is better the they whom he worshippeth,
for he lyued though he was mortall, but
so did neuer they. Yea, they worshyp beas-
tes also, whiche are moost miserable; for
compare thynges that can not fele vnto
them, an they are worie the those. Yet is
ther not one of these beasts þ w his sight
can behold any good thing, neyther haue
they giuen praise ne thankes vnto God.

The. xvi. Chapter.

The punysshment of Idolaters, and the benefytes
done vnto the faithful.



Or these and such* other thinges
haue they suffred moztbyc
punysshment, and thorow the*
multitud of beastes are they to
ted out. In steede of the whiche punyssh-
ments, thou hast graciously ordred thyn
owne people, and giuen them their desire
that they longed for: a new and a strange
tast, preparyng them* quailles to be their
meate: to the intent that by the thynges
whiche were shewed and sent vnto them,
they that were so gredy, myght be wyth-
drawen euen from the desire that was ne-
cessarye. But these mythin shorte tyme
were broughte vnto pouertie, and tasted
a new meate. For it was requisyte that
(without any excuse) destruccyon should
come vpon those whiche vsed tyrannye,
and to shewe onely vnto the other howe
theyr enemyes were destroyed. * For
when the euil wodnes of the beastes came

Num. xi. g.

That is to
say of frogges

Num. xxi. a
Psalm. lxxviii.

Num. xxi. b

vpon

The booke of wysedome.

vpon them, they perished thoro the stin-
ges of cruell serpentes.

W Notwithstanding thy wrath endured
not perpetuallie, but they were put in
feare for a lytle season, that they myghte
be reformed, hauing a token of saluation,
to remember the comaundemente of thy
law. For he that conuerted, was not hea-
led by the thing that he saw, but by the,
Of iuource of all. So in this thou shew-
edst thyne ennemyes, that it is thou whi-
che deliuerest from all euill. As for them
when they were bytten wyth* greshop-
pers and flies, they dyed, for they were
worthy to perishe by suche: But neyther
the terrib of dragons ne of venymous wor-
mes ouercamethy children, for thy mercy
was euer by them and helped the. There-
fore were they punished, to remembre thy
wordes, but hastily were they healed a-
gayne: lest they shoulde falle into so depe
forgettefulnesse, that they myghte not
vse thy helpe.

Exod. x. d.
and. viii. l.
Spoca. ix.

It was neyther herbe ne playster that
restored them to helth, but thy worde, O
Lorde, whiche healeth all thynges. It is
thou, O Lorde, that hast the power of lyfe
and death: thou ledest vnto dethe* doze
and bringest by agayne. But mā thoro we
wyckednesse sleeth his owne soule, & whē
hys spirite goeth forth, it turneth not a-
gayne: neyther maye he call agayne the
soule that is taken awaye: It is not pos-
sible

Deut. xxi. l.
2 Reg. ii. d.
Cobi. xlii. a.

620 C

The booke of wysedome.

able to escape thy hande. For the vngod-
 ly that wold not know the, were punyssh-
 ed by the strength of thyne arme: wyth*
 straunge waters, hayles and rayne were
 they persecuted, & thoro w fyre were they
 consumed. For it was a wōderous thing
 that fyre myghte do more then waret,
 wythe quencher all thynges: but the
 world is the auēget of the righteous. So-
 time was þ fyre so tame þ þ beastes wbre
 che were sent to punyssh the vngodly, b:zt
 not: and that bicause they shoulde se and
 knowe that they were persecuted wyth
 the punysshment of God. And sometyme
 brent the fire in the water on euery side,
 þ it might destoye the vncyghtous nac-
 on of the earth. Againe thou hast fed thine
 owne people wyth aungels fode, and sent
 theym bread redy from heauen, withoute
 theyr labour, beinge very pleāsūt and wel
 gusted. And to shew thy cyches and sweet-
 nesse vnto thy chyldren, thou gauest euery
 one hys desyre, so that euery man myghte
 take what lyked hym best. But the snom
 and yse abode the violence of the fyre, and
 melted nor: that they myght knowe that
 the fyre burnynge in the hayle and raine,
 destroyed the fruite of the enemies, þ fire
 also forgat his strength agayne, that the
 righteous might benozt ed. For the crea-
 ture that serueth the (wyche) at the ma-
 ker) is ferce in punysshing the vncyghtous,
 but is easye and gentle to do good vnto

Exod. ix. c.

Exod. xvi. a
 Ihon. vi. d
 Num. xi. b
 Psal. lxxvii.

U. i.

such

The booke of wisdom.

suche as put their trust in the. Therefore
C dyd all thynges aulter at the same tyme,
and wer al obedient vnto thy grace, wy-
che is þ nurse of al thynges, accordyng to
the desyre of them that had nede thereof,
that thy children, O Lord, whom thou lo-
uest, myght knowe that it is not nature
and the growynge of fruytes that feedeth
men, but that it is *thy word which pre-
serueth them that put their trust in the:
for loke what myght not be destroyed w-
the fire, as sone as it was warmed w-
a lytle sunne beame, it melted: that all
myght knowe that thaukes oughte to be
gyuen vnto the before the sommer tyme, and
that thou oughtest to be worshipped be-
fore the day spryng: for the hope of the v-
chanceful shal melt away as the wynter
tyme, & perishe as water þ is not necessary.

The. xviij. Chapter.

¶ The iudgementes of God vpon the Egyptians.

Roma. xi. d.



Exod. x. s.

3reate are thy iudgementes, O
Lorde, and thy counsels can not
be exprested, therfore me do erre,
that wyl not be reformed w-
thy wyse dome. For when the v-
rigorous thoughte to haue thy holy people in sub-
seccion, they were bounde w-
the handes of darckenesse and lōg night, that v-
der the rose, thinkinge to escape the euer-
lasting wisdom. And while they thought
to be hid in þ darkenesse of their sins, they
were scatered abroad in the very myddest
of

The booke of wysedome.

of the darcke couerynge of forgetfulnes,
put to horryble feare and wonderouspe
bered for the corner wher they myghte
not kepe the from feare: because the sound
came downe & bered them: yea many ter
ryble & straunge visions made the astrapde.

No power of the fyre might giue them
lyght, neyther myghte the clere flambes
of the sters lyghten that horrible nyght: **B**
for there appered vnto them a sodayne
fire very dreadfull. At the whyche (when
they saw nothyng) they were so astraped,
that they thought the thyng which they
saw to be the moze feareful. As for the soz
cery and enchauntment that they vsed, it
came to derision, and the proud wysdome **Exod. vii. 8**
was brought to shame: for they that pro
mised to dyspue awaye the fearefulnes and
drede from the weake soules, were speke
for feare the selues, and that with scozne.
And though none of the wonders feared
the, yet were they astraped at the beastes
which came vpo them, and at the byssing
of the serpentes. In so much that with
tremblynge they swoyned, and sayed
they sawe not the aye, whyche no man
yet maye escape.

For it is an heuy thyng, whē a mans
owne conscience beareth recorde of his
wickednesse & condēneth him. And why? a
bered & wounded conscience, taketh euer
cruel things in had, ferfulnes is nothing
els, but a declaryng y a man seeketh helpe **Psalm. xli. 2**

U.ii.

and

The boke of wisdom.

and defence, to answer for him selfe. And
loke how muche lesse the hope is within,
the more is the uncertentye of the matter
for the whiche he is punished. But they
that came in the myghty nyght slepte the
slepe that fell vpon them from vnder and
from aboue: sometyme were they afraied
thorow the feare of the wondrous, & some-
tyme they were so weake & they sowned
wythal: for an hasty and sodenly feareful-
nes came vpon them. Afterwarde, if anye
of them had fallen, he was kepte and shut
in prision, but wythout cheynes. But if a-
nye dwelte in a byllage, if it had bene an
heard or husbandman he suffered intolera-
ble necessity: for they were all bound with
Wone cheyne of darckenesse.

Whether it were a blastynge wynde, or
a swete souge of the byrdes amonge the
thynke braunches of the trees, or the vehе-
mence of hasty runnyng water, or great
noyse of the fallynge doune of stones, or
the playng and runnyng of beastes whō
they sawe not, or the myghty noyse of co-
rynge beastes, or the solid & answereth a-
gayne in the hye mountaynes, it made the
soune for very feare. For all & erth shined
with clere lyght, and no man was hynde-
red in his labour. Onely vpon them ther
fell an heuyn nyght, an ymage of darke-
nesse that was to come vpon them. Yea
they were vnto them selues the most heuyn
and

The booke of wysedome.
and horrible darkenesse.

The. xiiii. Chapter.

The fire lyghte that the Israelites had in Egypt. The persecution of the sayethfull. The Lorde smote all the fyrst borne of Egypt. The synne of the people in the wilderness. Aaron smote the synners the lyne of the drake, wyth hys censoure.



Nevertheless thy * helpe had a Exod. 2. 1.
very great lyght, and the enemies heard their voice but they saw not the figure of them. And because they suffered not the same things, they magnified the, & they þ were vexed afore (bycause they were not hurt nor we) thanked the, and besought the, O God, Exod. 2. 11. 3
that there might be a dyfference. There- Psalm. 124.
fore had they a burninge pyller of fyre to and. 25. d
lede the in the unknowne way, and thou gauest them the sunne for a fre gyft, with out anye hurte. Reason it was that they should want lyght, and be put in the prison of darkenesse, whiche kepte thy chyldren in captiuitie, by whom the vncorrupt lyghte of the lawe of the worlde was for to be gyuen.

When they thoughte to see the babes Exod. 1. c. 11. 6
of the ryghteous (one beyng lated out, and 15
preserved to be leader vnto þ other) thou broughteste out the hole multitude of the chyldre, and destroyedst these in the myghty water. Of that night were our fathers Exod. 2. 11. 1. 2
certified afore, that they knowynge vnto what othes they had gyuen credence, might be of good chere. Thus thy people

U. iii.

received

The boke of wisdom.

received the healeth of the ryghteous, but the vngodly were destroyed. For lyke as thou hast not hurt our enemies, so haſt thou promoted vs whom thou calledſt a fore. For the ryghteous chyldren of the good men offered secretly, and ordred the lawe of ryghtouſenes vnto vniuerſe, that the iuſt ſhulde receiue good & euyl in lyke maner, ſingynge prayſes vnto the father of all men. Agayn, ther was herd a diſcordyng voyce of the enemies, and a piteous cry for chyldren that were bewailed. The maſter and the ſervant were punyſhed in lyke maner. For they altogether, had innumerable that dyed one deathe.

Exod. xii. c

Neither were, the lypynge ſuffreyent to burye the dead, for in the thyncklynge of an eye, the nobleſt nacion of them was destroyed. As ofte as God helped them a fore, yet wolde it not make them beleue, but in the deſtruction of the ſpyte bozne, they knowledged that it was the people of God. For whyle all thynges were ſtyll and when the nyghte was in the myddelt of her courſe, thy almyghty word, o Lord lepte doune frome heauen out of thy royall throne aſa tough manne of warre, in the myddelt of the land that was destroyed: and the ſharpe ſwerde perſourmed their ſtrayte commaundemēte, ſtandynge and ſyllynge all thynges wyth deathe: yea it ſode vpon the earthe, and reached vnto the heauen. Then the ſight of

Exod. xii. c

The booke of wysedome.

of the euyl dreames vexed the sodenlye & fearfulness came vpon them in wares.

Then laye ther on here, an other ther, halfe deade, halfe quicke, and shewed the cause of hys deathe. For the visyons that vexed theym, shewed theym these things afore: so that they were not ignoraunte wherfore they perished.

The temptacon of deathe touched the ryghtous also amonges the myltitude in the wylectnes there was insurreccyon, but thy wrathe endured not longe.

For the faultes man went in al the hast, *Rume. xli. g* and toke the battayl vpon hym, brought forth the weapon of his ministracion: euen prayer, and the censoures of reconcylynge: set hym selfe agaynste the wrathe, and so brought the mysery to an end: declaringe therbye, that he was thy seruante. For he overcame not the myltitude with bodelye power, ne wyth weapons of myghte: but wyth the word he subdued hym that vexed hym, puttynge the in remembraunce of the othe and couenante made vnto the fathers. For whē þe dead wer falle down by heapes one vpon another, he stode in the myddst, pacyfied þe the wrathe, & patred the way vnto the lyuynge. And whie? in his long garmēt was *Ero. xviii. b e* al his beutie & in þ. iiii. rowes of þe stons, was þe glory of þe fathers graue, & thy maiesty was writen in þe crowne of his head. Vnto these the destroyer gaue place,

W. iiii.

and

The boke of wisdom.
and was a frayed of them: for it was ones-
ly a temptacion worthy of death.

The. xix. Chapter.

The death of the Egyptians, and the greete ioye of
the Hebrewes. The meate that was given at the des-
troying of the people. The elemences serve not onely
to the will of God, but also the will of man.

Exod. xlii. a

And for the ungodlye, the warthe
came vpon them without mer-
cy vnto the ende. For he knew
that what shold happen vnto them,
howe that (when they had consented to
let them go, and had sent them out with
great diligence) they wold repent and fo-
low vpon them. For when they were per-
mourninge and making lamentacyon by
the graues of the dead, they deuyled an o-
ther folyshenesse, so that they persecuted
them in their fleeing, whom they had caste
out afore with prater. Worthy necessitye
also brought them vnto this end, for they
had cleene forgotten the thinges that hap-
pened vnto them afore. But the thyng
that was wanting of their punishment,
was requisite so to be fulfilled vpon the
worthy tormentes: that thy people might
haue a maruelous passage thorowe, and
that these myght fynd a straunge death.

When was euery creature facyoned a-
gayne of newe, accordyng to the will of
theyr maker, obeying thy commaundme-
tes that thy chyldren might be kept with-
out hurte. For the cloude ouershadowed
theyr tentes, and the drye earth appered,

in b c f

The booke of wysedome

where afore was water: so that in the red sea, there was a waye w^othoute impeym^{en}t, and the great depe became a grene felde, where thorow al the people wente that were defended with thy hand, shewing thy wondrous and marvellous wo^rkes. For as the horses, so were they fed, and lepte lyke lambes praisynge the, O Lord, whiche hadst delyvered them. And why? they were yet mynde full of the thynges that happened w^hyle they dwelte in the lande: howe the grounde broughte forth fyes in steede of cattell, and howe they were scauled w^oth the multitude of scogges, in steede of fyes.

But at the last thy saw a newe creacy^on of birdes, what time as they were distressed w^oth lust, and desired despycate meⁿtes. For when they were speakynge of their appetyte, the quayles came up to them from the sea, and punishment came vpon the synners, not w^othout the tokes whiche came to passe afore by the vehemence of the streames: for they suffered w^orthelpe accordynge to their wyckednesses, they delte so abhominable and churlyshly with strangers.

Some receiued no unknowe gestes, some broughte the straungers into bondage that dyd them good. Besyde al these thynges there were some, that not only receiued no straungers with their willes, but persecuted those also, and dyd them much ill. Ihon. 6. cupll,

Gene. xix c
in 1. Reg. vi. d.

The booke of wysdome

euil, that receiued them gladly. Therefore were they punished with blindnesse, like as they that were couered with sodeyne darknes at the doores of the ryghtous, so þe euery one sought þe entræce of bys doze.

Thus the elementes turned into themselves, like as when one tyme is changed vpon an instrument of musike, and yet al the residue kepe their melody, which may easely be perceyued by the syghte of the thynges þe are come to passe. The dry lade was turned into a watery, and the thynges that afore swam in the water, wente now vpon the dry gounde. The fyre hath power in the water (contrary to his owne vertue) and the water forgatte his owne kynd, to queneche. Agayne, the flambes of the noysome beastes hurte not the flesh of them that wente with them, neither melted they the yse, whyche els melterh lightly. In al thynges hast thou promoted thy people (O Lorde) and brought them to honoure: thou haste not despyssed them, but alwaye and in al places haste thou stande by them.

The ende of the booke
of wysdome.

(.:.)

The prologe of Jesus the sone of Sirach vnto his booke.



Any and great mē haue
declared wysedome vnto vs out
of the law, out of the *Prophets*,
and out of other that folowed thū
In the whyche thynges *Israel*
ought to be commended, by the
reason of doctrine and wysdome.
Therefore they that haue it, and
reade it, should not onely them
selves be wyse therethowse, but serue other also wyth
teachyng and wytyng.

After that my graunde father *Jesus* had geuen dyl-
gente labour to reade the lawe, the *Prophets* and other
bookes that were lefte vs of our fathers, and had wel ex-
e-cyced hym selfe therein: he purposed also to wyte some-
thinge of wysdome and good maners, to the intente that
they whych were wyllyng to learne and to be wyse might
haue the more vnderstandyng and be the more apte so
leade a good conuersation.

• Wherfore I exhort you to receyue it lowyngly, to reade
it wyth diligence, and to take it in good worth though
our wordes be not so eloquent as the famous orators.
For the thyng that is wyrtten in the *Hebrew* tong sou-
derth not so wel when it is translated into another speech
Not onely this booke of myne, but also the law, the *Pro-
phets* and other bookes sound farre other wyse, when they
do, when they are spoken in their owne language.

Now in the xxxiij. yere when I came into *Egypt* in
the tyme of *Ptolemy* Euergetes, and continued there all
my lyfe, I gat liberty to read and wyte many good thin-
ges. Wherfore I thought it good and necessarie, to be-
flow my diligence and traualle to interpret this booke.
And confide, praye that I had tyme, I labored and dyd
my best to percoure this booke, and to bringe it vnto
lyght that the straungers also (which are disposed to lea-
ne) myghte applye them selves vnto good maners, and lyue
accordyng to the law of the Lord.

The

¶ The booke of Iesus the sonne of Synache, whypche is cal- led in latyne Ecclesiasticus.

The .i. Chapter.

¶ Wysedome procedeth and commeth of God. A prais
of the reare of God. Wyghscoulnes is a degre to
come by wysedome.

3

iii. Reg. ii. b
and. iiii. c
Job. xlviii. b
Jacob i. a.
The comenda-
tio of wisdom



A wysedome commeth
of God the Lorde, and
hath bene euer w hym,
and is before all tyme.
Who hath numbred the
sand of the sea, the drop-
pes of the raine and the
dayes of tyme? Who hath measured the
height of heauen, the bredth of the earth,
and the deepeneste of the sea? Who hath
soughtre out the grounde of Goddes wis-
dome, which hath bene before al thinges?
Wysedome hath bene before all thinges,
and the vnderstandinge of prudence from
euerlastinge (Gods worde in the heygth
is the welle of wysedome, and the euerla-
stynge commaundementes are the en-
traunce of her.) Unto whome hath the
rote of wysedome bene declared? Or who
hath knowen her wyt? Unto whom hath
the doctryne of wysedome bene dyscoue-
red and shewed? and who hath vnderstad
the manyfolde entraunce of her?

There

Jesus the sonne of Sirach.

There is one: euen the Wyseste, the maker of all thynges, the almighty, the king of power (of whom men oughte to stande greatly in awe) whych he sitteth vpon his trone, being a God of dominion: he hath created her thorow the holpe of hisse: he hath sene her, numbred her, and mesured her: he hath poured her out vpon all his workes, and vpon all fleshe, accordyng to his gift he geueth her ryche by vnto them þat loue hym. The feare of the Lord is wyse-
hypp and triumphe, gladnesse and a ioyfull crowne. The feare of the Lord maketh a mery hert, geueth gladnesse ioye & long life. Who so feareth the Lord, it shal go well wyth hym at the laste, and in the daye of his death he shal be blessed.

The loue of God is honorable wisdom take vnto whome it appereth, they loue it, for they se what wonderous thynges it doth. The feare of the Lord is the begynnyng of wysedome, and was made with the saythful in the mothers wombe, it shal go wyth the chaste women, & shal be knowne of the ryghteous and saythfull. The feare of the Lord is the right Gods seruyce, that preserveth and iustifyeth the herte, and geueth myghte and gladnesse. Who so feareth the Lord shal be happye: and when he hath nede of comfort, he shal be blessed. To feare God is the wysdome that maketh ryche, and bryngeth al good with her. She filleth þat whole house wyth her

The religion
and feare of
God is hys
wysedome.

Psalm. cxv.
Psalm. cxv.

Jesus the sonne of Sirach.

her gyftes, and the garneres with her treasure. The feare of the Lorde is the crowne of wisdom, and geueth plenteous peace and healt. He hath sene her and noum-
bred her: knowledg & vnderstandynge of wisdom hath he poured out as raine, & the
that helde her fast, hath he brought vnto
honoure

D The feare of the Lord is the rote of wis-
dome, and her branches are longe lyfe.
In the treasures of wisdom is vnder-
standynge and deuotion of knowledg (but
wisdom is abhorred of synners.) The
feare of the Lorde dyuethoure synne, for
he that is without feare, cannot be made
righteous, and his wyllfull boldnes is his
owne destruccyon. A patiente man wyl
suffer vnto the tyme, and then shal he haue
the reward of ioye. A good vnder-
standynge wyl hyde his woordes for a
tyme, and many mens lippes shal speake
of his wisdom. In the treasures of wis-
dom is the declaracio of doctrine, but the
synner abhorreth the word of God.
My sonne, if thou desyre wisdom, kepe
the commaundemente, and God shal
geue vnto the: for the feare of the
Lorde is wisdom and noutroure, he
hathe pleasure in sayeth and lounge
nickenesse, and he shal fylle the treasures
thereof. Be not obstinate and vnfaith-
full to the feare of the Lorde, and come
not

An exhortacio
to patience in
the study of re-
ligion.

Wherin the
study of wis-
dome standeth

How wisdom
muste be come
vnto.

600 C

Jesus the sonne of Sirach.

not unto hym with a double herte. Be
not an pproctye in the syghte of men, and
take good hede what thou spekest. Mark
wel these thynges, lest thou happen to fal
and brynge thy soule to dyshonoure, and
so God dyscouer thy secretes, and cast the
downe in the myddest of the congregation
because thou woldest not receiue the sece
of God, and because thy hert is ful of fay-
nednes, and disceate,

The .ii. Chapter.

He exhorteth the seruantes of God to ryghteousnes
loue, vnderstandyng, and pacience, and exhorteth
hym that feareth God, to beleue, to hope, and to loue
because God neyther conuidereth nor forsaketh thee
that trust in hym. A curse vpon the scottel, leaue,
and impacient of herte.



Ysonne, if thou wilt come into
the seruite of God, and stande
fast in righteousnes and feare,
and arme thy soule to temptaci-
on: sette thine hert, and be pacient: bow
downe thyn eare, receyue the wordes of
vnderstanding & shrinke not away, when
thou art entyled. Hold the fast vpon god,
ioyne thy selfe vnto hym and suffer, that
thy lyfe maye encrease at the last. What
soeuer happeneth vnto the, receyue it: suf-
fer in beaupnesse, and be paciente in thy
trouble. For lyke as golde and siluer are
tryed in the fyre, euen so are acceptable
men in the fornace of aduersitye. Beleue
in God, and he shall helpe the: order thy
waye a ryghte, and put thy trust in hym

Hold.

Math. iii. a.
ii. Tim. iii. b.
ii. Pet. i. v. b.

He that loveth
wisdom, had
nede of paci-
ence.

Gal. iii. a
Prou. xvi. a

Jesus the sonne of Sirach.

Holde fast his feare, and grow therein. O
ye that feare the Lord, take sure holde of
his mercy: shryuicke not a waie from him,
that ye fal not. O ye that feare the Lord,
beleue him, and your reward shall not
be empty. O ye that feare the Lord put
your trust in him, and mercie shall come
vnto you for pleasure. O ye that feare the
Lord set your loue vpon hym, and your
hertes shalbe lpyttened.

B Consider the olde generacions of men
(O ye chyldren) and marke the wel: was
there euer any one confounded, that put
his trust in the Lord? * Who euer con-
tinued in hys feare, and was forsaken? O
ye home bryd he euer despyse, that called
faytfully vpon hym? For God is gracy-
ous and merciful, he forgiueth synnes in
the tyme of trouble, and is a defender for
al them that seke hym in the truthe. Wo
be vnto him that hath a double hert, wic-
ked lippes and euell occupied hands, and
to the synner that goeth two maner of
wayes. Wo be vnto them that are loose
of herte, whiche put not theyr trust in
God, and therefore shal they not be defen-
ded of hym. Wo be vnto them that haue
lost patience, forsaken the ryght wayes, &
turned backe into froward wayes. What
myght they do when the Lord shall begyn
to vpper them?

A They that feare the Lord, wyl not mis-
trust hys word: & they that loue hym, wyl
kepe

Isai. xxi. a.
Eiap. xvi.

iii. Reg. xiii.

ask you of Sirach

Jhesus the sonne of Sirach.

Kepe hys commaundemente. They that feare the Lorde wyl seke out the thinges that are pleisant unto him, and they that loue hym, shal fulfyl hys lawe. They that feare the Lorde wyl prepare their hertes, and hable their soules in his sight. They that feare the **LORDE**, kepe hys commaundementes, and wyl be patiente tyl they se hym selfe, sayinge: better it is for vs to fal into the hands of the **LORDE**, then into the haundes of men: for his mercy is as greate as hym selfe.

Job. xlii. b

ii. Reg. xlii. c

The .iii. Chapter.

To our father and mother oughte we to geue double honoure. Of the blessinge and curse of the father and mother. No man ought ouercurpously to search out the secretes of God.



The children of wylledome are a congregacyon of the ryghteous, and theyr exercyse is obedience & loue. Heace me youre father (**O** my children) and do thereafter, that ye maye be safe. * For the Lorde wyl haue the father honoured of the children, and loke what a mother commaundeth her children to do, he wyl haue it kepte. Who so honoureth hys father, his synnes shalbe forgiven hym: and he þ honoureth hys mother, is lyke one that gathereth treasure together. Who so honoureth his father shal haue ioye of hys owne children: and when he maketh hys prayer, he shalbe herde. He that honoureth hys father, shal haue a longe lyfe: and he that is

That we ought to be obedient to our

Princes.

Exod. xx.

Deut. v.

Eph. vi.

x. i.

obediente

Iesus the sonne of Sirach.

obedience for the Lordes sake, hys mother shall haue ioye of hym.

Be that feareth the Lorde, honoureth hys father and mother, and doth the seruice, as it were vnto the Lorde hym selfe. Honour thy father in dede, in worde, * and in all pacience *, that thou mayeste haue hys blessing: for the blessing of the father buildeth up the houses of the children, but the mothers curse roteth out the foundations. Repose not when thy father is reprov'd, for it is no honoure vnto thee, but a shame. For the worshyppe of a mans father is his owne worshyp, and where the father is without honoure, it is the dishonour of the sonne. My sonne, make muche of thy father in his age, and greue hym not as long as he lyueth. And if hys vnderstandynge faile, haue patience wyth hym, and despyse hym not in thy strength. For the good dede that thou sheweste vnto thy father, shall not be forgotten: and when thou thy selfe wantest, it shall be rewarded thee (and for thy mothers offence thou shalt be recompens'd in good, yea it shall be founde for þe in righteousness) & in the day of trouble þe shalt be remembred: thy sinnes also shall melt away lyke as yse in the fyre warme water.

And he that forsaketh his father, shall come to shame: and he that defierth his mother, is curs'd of God. My sonne, perseuere thy workes with lowynge meekenesse, so shalt

Gen. xiiij.
Deut. xxxij.

Iesus the sonne of Sirach.

Shalte thou be loued aboue other men.

The *greater thou art, the more humble thy selfe (in al thinges) & thou shalt finde fauour in the syghte of God. For greate power belongeth only vnto God, and he is honoured of the lowly.

Lowliness.
Phillip. ii. 3

Seke not out the thynges that are, aboue thy capacity, & serch not the grounde of suche thinges as are to myghty for the: but loke what God hath commaunded the, *thynke vpon that alwaye, and be not curious in many of hys workes. For it is not nedefull for the to se wyth thyne eyes, the thynges that are secrete. Make not thou to muche search in superfluous thynges, and be not curious in manye of hys workes: for manye thinges are shewed vnto the alreedy, whych bee aboue the capacittie of men. The meddling with such hath begyled many a man, and tangled their wyts in vanitie. Nowe he that loveth pael, shal perishe therein.

Agaynste curi-
ous and proud
men. 1

2. cor. xxi.

Roma. xii.

Deu. iiii.

An hard herte shal faxe euell at the last (an herte þ goth two wayes, shal not profpere, and he that is frowarde of herte, wyll euer be worse and worse.) A wicked herte shal be laden wyth sorowes, and the vngodlye synner wyll beape one sinne vpon another. The counsell of þ proude hath no healtbe, for the plante of synne shal be rooted oute in them. The hert of hym þ hath vnderstanding shal perceyue bye thinges, & a good care wil gladly betken vnto wysdome. An hert that is wise

Psal. xl. a.
 Dani. iiii. d.
 Math. v. a
 Libertatitie of
 almes.

Deut. xv. a
 Math. xiii.
 Tob. iiii. b

Gene. xlii.
 Jerod. ii.

Jesus the sonne of Sirach.
 and hath vnderstandynge, wyl abstayne
 from synnes, and increase in the workes
 of ryghtousnes. * Water quencherh bur-
 nyng fyre, and mercy reconcilerh synnes.
 God hath respect vnto him that is thank-
 full: he thynkerh vpon hym agaynst the
 tyme to come: so that when he fallerh, he
 shall fynde a stronge holde.

The. iiii. Chapter.

Almes muste be done wyth all meakenes. The iudge
 of wysedome and her fruyte. A iudge oughte to be
 merciful. An exhortaciō to eschue euell, & to do good.

My sonne, defraude not the poore
 of his almes, and tourne not a-
 way thyne eyes fro hym þ hath
 neede. Despyse not an hongry
 soule, and despy not the poore in his neces-
 sityte: greue not the herte of hym that is
 helpelesse, and wythdrawe not the gyfte
 from the nedeful. Refuse not the praiser of
 one that is in trouble, & turne not awaye
 thy face from the nedye. Caste not thyne
 eyes asyde fro the poore, that thou geue
 hym not occasyon to speake euell of the.
 For if he complayne of the in the bytter-
 nes of his soule, his praiser shal be heard:
 even he that made hym, shal beate hym.
 Be curteous vnto the cōpany of the poore,
 humble thy soule vnto the elder, and bowe
 down thine head to a mā of worshyp. Let
 it not greue þ to bow down thine eare vnto
 to the poore, but pay thy det, and geue hym
 a frendlye answer & that wyth mekenes.
 Delyuer him that suffereth wrong from
 the

Jesus the sonne of Sirach.

the*hande of the oppressoure, and be not
faynt harted when þy synners in iudgemēt.
Be merciful vnto þy fatherles as a father,
be in steade of an housband vnto their mo-
ther: so shalt thou be as an obedyente
sonne of the Dyeste, and he shall loue the
more then thy mother doeth. Wylsedome
bryeth lyfe into her, and wyll go before
them in the wale of rightousnes. He that
loueth her, loueth life, and they that seke
her diligently, shall haue great ioy. They
that kepe her, shall haue the herytage of
lyfe: for where she entreteth in, there is the
blessinge of God. They that honoure her,
shall be the seruauntes of the holyc one:
& they that loue her, are beloued of God.
Whoso geueth eare vnto her, shall indge
the Heathen: and he that hath respecte
vnto her, shall dwell safely.

He cometh as
gayne to the
comendacion
of wylsedome.

He that beleueth her, shall haue her in
possession, and hys generacyon shall en-
dure: for when he falleth, she shall go with
him, before al. Feare, dreade, and tempta-
cyon shall she brynge vpon hym, and tye
him in her doctryne, tll she haue so pro-
ued hym in hys thoughtes, that he com-
mytte his soule vnto her. Then shall she
stablysh him, brynge the ryghte wale vn-
to hym, make hym a glad man, shew hym
her secretes, & beape vpon hym the trea-
sures of knowlege vnderstanding & rightu-
ousnes. But if he go wroȝg he shall forsake
him, & geue him ouer into þy handes of his
enemy.

Temptacio fo
loweth them
that desyre
wylsedome.

Roma. xi. 6

Jesus the sonne of Sirach.

enemy. My sonne make much of the time,
eschue the thinge that is euell, and for thy
life shame not to say the truth. For there
is a shame that byngeth sinne, and there
is a shame that byngeth worshyppe and
fauoure. Accepte no person after thyne
own wyl, that thou be not confounded to
thine owne decay. Be not ashamed of thy
neighbour in his aduersitie, & kepe not
backe thy counsel when it maye do good,
neither hide thy wysdome in her betty.
For in þe tongue is wisdome knowne. So is
vnderstanding, knowlege and lerning in
the talkynge of the wyse, and stedfastnes
in þe workes of righteousnes. In no wise
speake against the word of truth, but be a
shamed of þe lies of thyne owne ignorance.
Shame not to cōfesse thine erroure, & sub-
mit not thy selfe vnto euery man because
of synne. Wythstande not the face of the
mighty, and stryue not against þe streame.
But for the truth stryue thou vnto death,
and God shall fyght for the against thine
enemies. Be not hasty in thy tong, neither
slacke and neglygent in thy workes. Be
not as a lion in thine owne house, destroy-
ynge thy household folkes, and oppres-
singe them þe are vnder the. Let not thine
hand be stretched out to receyue, and shut
when thou shouldest geue.

The .v. Chapter.

In riches maye we not put any confidence. The ben-
gennice of God ought to be feared, and to repen-
saunce may we not be slowe.

Truste

Thy neighbour
shame.

Pro. xxiii. b

Counsel to be
fledde.

Eccl. xi. e.

Conscience

Jesus the sonne of Sirach.



Truste not vnto thy riches, and
saye not: tush, I haue ynough
for my lyfe. (For it shall not
helpe in the tyme of vengeance

Luke xii.

The truste in
richesse.

and retri-
bucion). Followe not the luste of
thyn owne herte in thy strength, & saye
not: tush, howe hane I had strength? or
who wyl' brynge me vnder because of my
workes? for doubtles God shal auenge it.
And say not: I haue comytted no synnes
but whateuel hath happened me? For the
Almyghty is a paciẽt rewarde. Because
thy synne is forgiven the, be not therfore
wythout feare, nether deape one synne vpon
another. And sai not: tush, *the mercy
of the lord is greete, he shall forgeue me
my synnes, be *they neuer so manye. For
lyke as he is mercyfull, so goeth wyathe
from hym also, and his indignacion com-
meth downe vpon synners.

Eccle. xxi. 8

Eccle. xvi. 6

Make no carpyng to tourne vnto the
Lord, and put not of from day to day: for
sodenlye shal hys wyathe come, and in the
tyme of vengeance he shal destroy the.
Truste not in mytched riches for they shal
not helpe in the day of punishment and
wyathe. *Be not carpyd aboute to eue-
ry wynde, and goo oute into euery
waye: for so doeth the runner that hath
a double forge. Stand fast in the way of
the Lord, be stedfast in thy vnderstanding:
abide by the worde, and solow the word

Wis. x. a. xl. a.

Ezech. vi. d

Inconstancy

x. llii.

of

Jacob. i. b.

Moderacion
of wordis.

Jesus the sonne of Sirach.

of peace, and ryghtousnes. Be gentle to
heare the word of God, that thou mayest
vnderstande it, and make a true answer
with wysdome. Be swift to heare, but
slow and patient in geuynge answer.
If thou haste vnderstandynge, shap thy
neighbour an answer: If no, lay thine
hande vpon thy mouth: lest thou be trap-
ped in an vndiscrete word, and so con-
founded. Honour and worshyp is a mans
wysse talkynge, but the tonge of the vndis-
crete is bys owne destruccyon. Be not a
pryncipe accuser as longe as thou lyuest,
and vse no sleaunders with thy toung.
For shame and sorow goth ouer þe thiefe,
and an euell name ouer him that is dou-
ble tonged: but he that is a pryncipe accu-
ser of other men, shalbe hated, enuyed and
confounded. Se that thou iustify the small
and greate alike.

The. vi. Chapter.

It is the propertye of a synner to be euell tonged. The
doctryne and good counsell of the wise is to be em-
braced. Wysdome shoulde be searched for. The pro-
fit thereof.

Be not thy neighbours enemye
for thy frendes sake: for who so
is cruel, shal be the heyre of re-
buke and dishonoure, and who so
seuerly beareth enuy & a double tonge, of-
fendeth. * Be not proude in the deuysce of
thyne owne vnderstandynge, leaste thy
leues wyther, and thy fruite be destroyed
and

Roma. xli. c
Philii. ii.

Jesus the sonne of Sirach.

and so thou be left as a dry tre. For a wicked soule destroyeth him that hath it, maketh hym to be laughed to scoorne of hys ennemyes, (and bringeth hym to þe porcyō of the vngodly.) * A sweete word multiplieth frendes, and pacifieth them that be at variance, and a thankfull tounge wyll be plenteous in a good man. Holde frendshyp wyth manye, neuertheles haue but one counseller of a thousande.

Eccle. xx. 6.

Yf thou gettest a frend, proue him first, * and be not hasty to geue him credence.

**What frends
thou shouldest
gette.**

For some man is a frende, but for a tyme, and wyll not abyde in the day of trouble.

And ther is some frende that turneth to enemye, and taketh parte againste the, and if he knowe anye hurte by the, he telleth it oute. Agayne, some frend is but a companion * at the table, and in the

Eccle. xxxviii. 9

day of nede he continueth not. But a sure frend wil be vnto the euen as thine owne selfe, and deale faythfully with thy household folke. If thou suffer trouble and aduersyte, he is wyth the, and hydeth not hym selfe from the. Depart from thine ennemyes, yea and beware of thy frendes.

A faythful frende is a stronge defence: who so fyndeth suche one, findeth a noble treasure. A faythful frende hath no peate, þe waight of golde and syluer is not to be compared to the goodnesse of hys fayeth. A fayethfull frende is a medycyne of life, and they that feare the Lorde, shall fynde hym.

An exhortacio
to discipline.

Eccle. ii. d.

Jesus the sonne of Sirach.

hym. Who so feareth the Lorde, shall prof-
pere wth frendes: and as he is him selfe,
so shall hys frend be also. My * son receiue
doctrin from thy yowth vp, so shalt thou
fynde wysedome tyll thou be olde. Boe to
her as one that ploweth and sowerh, and
waite pacientlye for her good frutes.
* For thou shalt haue but tytle labour
in her worke, but thou shalt eate of her
frutes ryght soone. O howe excedynge
sharpe is wysedome to vnierned men: an
vnstedfast bodie w^{ll} not remayne in
her. Vnto suche she is as it were a rouche
stone, and he casteth her from hym in al þ
hast: for wisdom is with him but in name,
ther be but few þ haue knowledg of her.
But wth thē that know her, she abideth euē
vnto the apperpyng of God.

Beare eare (my sonne) receyue my doc-
tryne, and refuse not my counsell. Put thi
fote into her lynkes, and take her pocke
vpon thy necke: howe doune thy shoulde
vnder her, beare her pacientlye, and be
not wery of her bandes. Come vnto her
wth thy whole hert, & kepe her wayes wth all
thy power. Seke after her & she shall be
shewed þ: & whē thou hast her, forsake her
not. For at þ last thou shalt fynd rest in her
and that shall be turned in to thy great ioy.
Thē shall her fetters be a strong defence for
the, and her pocke a glorious rayment.
For the beuty of life is in her, and her ban-
des are the coupling together of saluatiō.

Yea

92670 D

Jesus the sonne of Sirach.

Yea a glorious raimente is it, thou shalt put it on, and the same crowne of ioye shalt thou weare.

My sonne, if thou wylt take hede, thou shalt haue vnderstandynge: and if thou wilt applye thy mynde, thou shalt be wyse, if thou wylt bowe down thynne ear, thou shalt receyue doctryne: and if thou delyte in hearynge, thou shalt be wyse.

Stand vnto the multitude of suche elders as haue vnderstandynge, and confer vnto theire wysedome wth thynne herte, that thou mayest heare all godlye sermons, and that the worthy sentences escape the not. And if thou seest a man of discrete vnderstandynge, get the soone vnto hym, and let thy foote reade vpon y^e steppes of hys doores. Let thy mynde be vpon the commaundmentes of God, and be earnestly occupied in his lawes: so shalt thou stablisch thy herte, and geue the wysdome at thynne owne desyre.

Eccle. viii. a.

Psal. i. a.

The vii. Chapter.

We must forsake euyl, & yet not wylshy our selues. The behauiour of the wyse toward hys wyfe, hys frend, hys chyldren, hys seruauntes, hys father and mother, the pryeste, &c.



Do no euyl, so shalt there no harm happen vnto the. Depart away from the thyng that is wycked, and no mysfortune shall medle wth the. My Sonne, solve no euyl thynges in the sorowes of vnyghtiuousnes, so shalt thou not teape them sevenfolde.

That we ought diligent lye to auoide synne.

Labour

Iesus the sonne of Sirach.

Psalm. cxliii.
Ecclesi. vii. 5
Job. ix.
Luke xlviii. b

Labour not vnto man for any lordeshyp,
neither vnto the Kinge for the seat of ho-
noure. Iustifie not thy selfe before God
(for he knoweth the hert) and desyre not
to be reputed wyse in the presence of the
Kynge. Make no labour to be made a
iudge, except it so wer, that thou couldst
myghtelye put downe wyckednes: for if
thou shuldest stand in awe of the presence
of the myghtye, thou shouldest faile in ge-
uynge sentence. Offende not in the multi-
tude of the cite, and put not thy selfe a-
monge the people. Bynd not two synes
together, for in one synne shalt thou not
be unpunished. Say not tush, God wyl
loke vpon the multitude of my oblations,
and when I offer to the best God, he wil
accepte it.

Ecclesi. xli. d

1 Reg. ii. b.

Be not fayne harted when thou ma-
kest thy prayer, neither slacke in geuynge
of almes. Laughe no man to scoorne in the
heauynesse of his soule, for God (whych
seeth all thynges) is he that can bynge
downe and set vp againe. Accepte no le-
sying agaynst thy brother, neyther do the
same agaynst thy frend. Use not to make
any maner of lye, for the custome thereof
is not good. Make not many words whē
thou art among the elders: and whē thou
prayest, make not much bablyng. Let no
laborious worck be tedious vnto the, nei-
ther the husbandrye whych the Almightie
hath created, make not thy boaste in
the

Jesus the sonne of Sirach.

the multitude of thy wickednes, but humble thy selfe even from thyne herte: and remember that the wrath shal not belong in carpinge, and that the vengeance of the flesh of the vngodly, is a very fyre and worme. Geue not ouer thy frende for any good, ner thy sayethfull brother for the beste golde.

Depart not from a discrete and good woman, that is falle vnto the for thy portion in the feare of the Lorde, for the gift of her honestie is aboue golde. * Wher as thy seruant worketh truly, intreate hym not euell, * ner the byreling that is faithfull vnto the. *Of thy family and household.* Loue a discrete seruant as thyne owne soule, defraude hym not of his libertie, neyther leaue hym a poore mā. If thou haue cattel, loke wel to the, and if they be for thy prosyt, keepe them. If thou haue sonnes, bringe them vp in nurture and lernynge, and hold them in awe from their yowthe vp. If thou haue daughters, kepe their body, and shew not thy face cherefull towarde them. Marrye thy daughter, and so shalt thou performe a weighty matter: but geue her to a man of vnderstandynge. If thou haue a wyfe after thyne owne mynde, forsake her not: (but commit not thy selfe to the hateful.)

Honoure thy father from thy whole herte, and forget not the sorrowfull tra- uayle that thy mother had wyth the: remember that thou wast borne throuwe them

Jesus the sonne of Sirach.

them: and how canst thou recompence the
the thynges that they haue done for thee.
Fear the Lord wyth all thy soule & honour
hys mynysters. Loue thy maker wyth all
thy strengthe, and forsake not hys ser-
uauntes. Feare the Lorde wyth all thy
soule, and honour hys pryestes. Beue the
theyr porcyon of the fyrste frutes and in-
crease of the earthe, lyke * as it is com-
maunded the: geue them the shoulers, &
theire appoynted offerynges and fyrste-
lynges. Reache thyne hand vnto the poore
that God maye blesse the with plenteous-
nes. Be lyberall vnto all menne lyuyng,
yet lette not but do good * euen to them
that are dead.

Rume. xlviii.

Liberalitie
Cobi. i. d.

Roma. xii. b
Math. v. c.

Let * not them that wepe be wythout
comforte, but mourne wth suche as moun-
* Let it not greue the to vyset the sycke,
for that shall make þ to be beloued. What
so euer thou takest in hand, remember the
end, and thou shalt neuer do amysse.

The. viii. Chapter.

Against thy better is no stryuing. Of the deatch of thine
enemy mayst thou not reioyce, nor dispise thy neigh-
bours, nor the wordes of the wylde.

Ecc. lxxi. a



Strive not wyth a myghtye man
leste thou chaunse to fall into his
bandes. * Make no vanyaunce
wyth a rych man, lest he happen
to byng vp an hard quarel agaynst the.
For gold and siluer hath vndone many a
man, yea euen the bettes of kynges hath
it made to fall. Strive not with a man þ is
full

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Iesus the sonne of Sirach.

ful of words, & lay no stickes vpon his fyre.
Kepe no company with the vnlearned, lest
he giue thy kintred an euell report. Despise
not a man that turneth him selfe awaye
from synne, and cast hym not in the reach
wth al: but remember that we are fraile
euerychon. * I thinke scorne of no man in
hys olde age, for we were olde also. Be
not glad of þe death of thine enemy, but re-
member þe we must dye al the sort of vs (and
sayne woulde we come into ioy.) Despyse
not the * sermones of such elders as haue
vnderstandynge, but acquaintance thy selfe
wth the wyse sentences of them: for of
them thou shalt learne wisdom and the
doctrine of vnderstandynge, and howe to
serue great men wthout complaunte.

Go not from the doctryne of the elders, for
they haue learned it of their fathers.
For of them thou shalt learne vnderstan-
dynge, so that thou mayest make answer
in the tyme of nede. Kindle not the coales
of sinners, lest thou be brente in the fyre
flames of their synnes. Resist not the face
of the blasphemers, that he lay not wayte
for thy mouthe. * Lend not vnto him that
is myghtyer then thy selfe: If thou ledest
hym count it but lost. Be not surety aboue
thy power: if thou be, then thynke suretye
to paye it. Go not to lawe wth the
iudge, for he wyll iudge accordynge to his
owne honour. * Trauayle not by the
way wth him that is vayne, lest he

Gala. vi.
11. Cor. 11. b

Leuit. xix.

Eccle. vi.

Eccle. xxix. a

Gen. xlii. b.

Jesus the sonne of Sirach.
do the euell: for he foloweth bys owne
wylfulnesse, and so shalt thou perishe thro:
rowe his folwe.

Pro. xxi. d
Eccl. iii. a.

Eccl. ix. e
and. ix. xi. a.

Stryue not wyth hym that is angreye
& cruel, go not wyth hym into the wilder:
nes: for bloude is nothyng in bys syghte,
and wher there is no helpe, he shall mur:
ther the. Take no counceyl at folles, for
they loue nothyng but the thynges that
please themselves. Make no counceyl be:
fore a straunger, for thou canste not tell
what wyl come of it. Open not thine hert
vnto euerie man, leaste he be vntanke:
ful to the, and put the to reprose.

The. ix. Chapter.

¶ The leopardyes of chastenes are to be eschued. An
olde frendis to be preferred before a new. The glo:
rye and rychesse of synners. Wyghteous men shulde
be bidden to geu. Labour is the chyefe thyng in a
wo:re man, and wysdome in a prync.

Howe you
shulde behaue
your selfe to:
warde your
wyfe.

Gene. vi. a

Pro. v. a.



Be not gelous ouer the wyfe
of thy bosome, leaste she shew
some shewed poynte of wic:
ked doctrine vpon the. Geue
not the power of thy life vnto
a woman, lest she come in thy strength,
and so thou be confounded. Take not vpon
a womā that is desirous of many mē,
lest thou fall into her snares. Use not the
companye of a woman that is a player
& daunser, and heare her not, lest thou pe:
rish thro:ow her entysynge. Behold not
a mayden, that thou be not hurte in her
bewtye. Cast not thy mynde vpon har:
lottes

Jesus the sonne of Sirach.

ots in any* maner of chynge, lest thou
estroy both thy selfe and thine heritage.
Do not aboute gasynge in euery lane of
the cite, neyther wander thou abode in
the stretes thereof. * Turne awaye thy
face from a beutifull woman, and loke
not vpon the sayrenesse of other.

Pro. 10. 26.

Math. 5. 28.

Many a man hath perished thorow
the bewty of women, for thorow it the de
syre is kyndled as it were a fyre. An ad
uouterous woman shalbe trodden vnder
foote as myze, of euery one that goeth by
the waye. * Many a man wonderynge at
the bewty of a straunge woman, hath ben
cast out, for her wordes kinde as a fyre. *
Sytt not wyth another mans wyfe by
any meanes, lye not wyth her vpon the
bed, make no wordes with her at þ wine,
lest thine herte consente vnto her, and so
thou wyth thy blonde fall into destruc
tion. For sake not an olde frend, for the new
shall not* be lyke hym.

Gene. xxxiii. 6.
11. Reg. xi. 2.

Jud. xxi. 21.

Adulterie.

Amitt, freinds
wyffe.

A new frende is a newe wyne: let hym
be old, & thou shalt drinke him wyth plea
sure. * Desyre not the honoure and ry
ches of a spinner, for þ knoweste not what
destruccyon is for to come vpon him. De
lyte not thou in the chynge that the vn
godly haue pleasure in, beinge sure that
the vngodly shall not be accepted vntyll
they graue.

Judi. 12.
11. Reg. xv. 2.

Kepe the from the man that hath pow
er to slay, so nedest thou not to be afrayed

Y. i. of

Eccle. x. c.
xxvii. a. b

Communicatio.
iii. Reg. i.

Of rulers.

Pro. xxi. b.

iii. Reg. xii. a

Jesus the sonne of Sirach.
of death. And if thou commeste vnto him,
make no fault, lest he happen to take a-
way thy lyfe. Remember that thou goest
in the mydd of snares, and vpon the bouls
workes of the city. Beware of thy neigh-
boure as nyte as thou canste, * and medle
with such as be wyse and haue understan-
dinge. Let iuste men be thy gesses, let thy
myghte be in the feare of God, let the re-
membraunce of God be in thy mynde, and
let all thy talkynge be in the commaun-
dementes of the Dyest. In the handes of
craftesmen shall the workes be commen-
ded, so shall the wyntes of the people
in the wysdome of their talkynge. * A ma-
ful of wordes is perilous in his citie: and
he that is temerarious and past shame in
hys talkynge, is to be abhorred.

The. x. Chapter.

Of kynges and Judges. Wyse and carefullnes are
to be abhorred, Labor is praysed.

Wyse iudge wyl order his peo-
ple wyth discrecion, and where
a man of vnderstandynge bea-
reth rule, there goeth it well.
* As the iudge of the people is hym selfe,
euen so are hys offycers, and loke what
maner of manne the ruler of the cytye is,
suche are they that dwell therein also. *
An vnwyse kyng destroyeth his people,
but where they that be in authoryte are
men of vnderstandynge, there the cytye
prospereth.

The

Jesus the sonne of Sirach.

The power of the earth is in the hand of God, and when his tyme is, he shall set a profitable ruler vpon it. In the hand of God is the power of man, and vpon the Scribes shal he lay his honoure. Remember no wrong of thy neighbour, * and meddle thou wyth no vnrightrous workes. Pryde is hateful before God & man, and all wyckednes of the Heathen is to be abhorred. * Because of vnrightrous dealing, wronge, blasphemyes, and diuerse disceites, a realme shalbe translated from one people to another.

* Ther is nothyng worse then a couetous man. Why art thou proude, O thou earth & ashes? Ther is not a more wicked thinge then to loue money. And why? such one hath his soule to sell: yet is he but filthy donge whyle he lyueth.

And though the phisicion shew his help neuer so longe, yet in conclusyon it goeth after this maner, to day a kynge, to morrow deade. For when a man dyeth, he is the preyre of serpentes, beastes and wormes. The begynnyng of mans pryde, is to fall away from God: and why? his heart is gone from his maker, for pryde is the originall of all synne. Who so taketh hold therof shalbe fylled with cursinges, and at last it shal overthrow him. Therfore hath the Lorde brought the congregacions of the wicked to dishonoure, and destroyed them vnto the ende.

Y.ii.

God

Against iniury
and pryde.

Leuit. xix. c

15
Jerem. xlviii. a
Dani. ii. ii.

Jesus the sonne of Sirach.

E
 Hapi. vi. b.
 Luk. i. d. xi. b.
 and. xviii. b.
 Gene. xix. c.

*God hath destroyed the seates of
 proude pynces, and sette vp the meke in
 their steade. *God hath wythered the
 rotes of the proude Heathē, and planted
 the lowly amonge them. God hath ouer
 throwne the landes of the Heathen, and
 destroyed them oute of the grounde. He
 hath caused them to wyther awaye, he
 hath broughte them to naught, and made
 the memoriall of them to cease from out
 of the earth (God hath destroyed þ name
 of the proude, and left the name of the bli-
 ble of mynde.) Pryde was not made for
 man neyther wrothfulnes for mens chyl-
 dre. *The seide of men that feareth God
 shall be broughte to honoure, but the seide
 which transgresseth the commaundmen-
 tes of the Lorde shall be shamed. He that
 is the ruler among brethzen, is holden in
 honoure amonge them, and he regardeth
 such as feare the Lorde. The glory of the
 ryche, of the honourable, and of the poore,
 is the feare of God.

A comendacio
 for them that
 feare God.

D
 Despyse not thou the iuste poore man,
 and magnify not the rich vngodly. Great
 is the iudge and myghty in honoure, yet
 is ther none greater then he that feareth
 God. *Unto the seruāt that is dyscrete,
 shall the fre do seruyce. He that is wyse
 and wel nurtoured, wyl not grudge whē
 he is resourmed, and an ignoraunte body
 shal not come to honoure. Be not proude
 to do thy worke, and dyspayre not in the
 tyme

Pro. xviii. a
 11 Reg. xii.

Iesus the sonne of Sirach.

tyrne of aduersity. * Better is he that laboureth, and hath plentifulnesse of all of labour. rhynges, then he that is gorgeous and wanteth breade. Pro. xii. b.

My sonne, kepe thy soule in mekenes, and geue her her due honoure. Who shall iustify him, that sinneth against him self? Who wyll honoure him, that dyshonoureth his owne life? The poore is honoured for his faithfulness and truth, but the rich is had in reputaciō because of his goods. He that ordereth him selfe honestlye in pouertie, how much more shal he behaue him selfe honestlye in ryches? And who so ordereth him selfe dishonestly in riches, how much more shal he behaue hym selfe dishonestly in pouerty.

That regarde ought to be had of our life

The. xi. Chapter.

The prayse of humilitie. After the outward apperance ought we not to iudge. Of headye and rash iudgemente. The ryche is not wythoute offence. All thynges come of God. All men are not to be broughte in to thyn house.



He wysedome of hym that is brought lowe, shal lyfte vp his heade, and shal make him to sit amonge great men. * Comend Beautie. Gene. xlii. f. Dani. vi. a.

not a man in hys bewty, neyther despyse a man in his vnter apperance. The Bee is but a small beast among the foules, yet is her frute excadynge swete. * Be not proude of thy rayment, and exalt not thy selfe in the daye of thy honour: for the workes of the Byeste onely are wonder-

Actes. xii. d. Pryde.

1. Reg. xv. f.
1. Chron. vi. vii.

Prudence.
Deut. xxxi. b.
and. xvii. b
Josu. vii. c
and. xlii. c
* Ps. xlviii. b.

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ful: yea glorious, secret, and unknown
are his workes. * Many tyrants haue
bene fayne to sit downe vpon the earth,
and the vnluckely hath worne the crowne.
Many mightye men haue bene brought
lowe, and the honorable haue bene deli-
uered into other mens handes. * Con-
demne no man before thou hast tried out
the matter: and when thou hast made en-
quisition, then reforme rightously. * Beue
no sentence before thou hast heard the cause,
but first let men tel out their tales.

B Stepe not for a matter that toucheth
not thy selfe, and stande not in the iudge-
mente of synners. My sonne, medle not
with many matters: and if thou wylt be
rich, thou shalt not get it: and though
thou rennest thy way afoze, yet shalt thou
not escape. There is some man that la-
bozeth, and the more he wotieth him self,
the lesse he hath: Again, some mā is flouth-
ful, hath nede of helpe, wanteth strength,
and hath great pouerty, and Gods eye lo-
keth vpon him to good, setteth him vp fro
his lowe estate, and lyfteth vp his heade
so, that manye men maruell at hym, and
geue honoure vnto God.

Job. i. c.
Ezech. xlv. f. a
Prosperitie,
and aduersitie
cometh of god

* Prosperitye and aduersity, lyfe and
death, pouerty and ryches come all of the
Lord. Wisdome, nurtour, and knowledge
of the law are with god: loue & the waies
of good are in him. Errour and darknes
are made for synners: and they that exalt
them

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them selues in euell, were olde in euell.
The gyfte of God remaineth for the righ-
tuous, and bys good wyll shall geue pros-
peritye for euer. Some man is rich by li-
uynge nygardly, and that is the porcyon
of bys rewarde, in that he sayeth: *now
haue I gotten rest, and nowe wyl I eat
and drinke of my goodes my selfe alone.
And yet he consydreth not, that the tyme
draweth nye, that he muste leaue all these
thynges vnto other men, and dye him self.
* Stande thou faste in thy couenaunte,
and exercise thy selfe therin, and remaine
in the worke vnto thy age. Controue not
in the workes of sinners, but put thy trust
in God, and byde in thyne estate: for it is
but an easie thyng in the syghte of God,
to make a poore man ryche, and that so-
denly. The blessing of God hasteth to the
reward of the ryghteous, and maketh his
frutes sone to flourish and prospere. Saye
not: what helpeth it me? and what shall
I haue the while? Agayne, saye not: I
haue ynough, howe can I wante? When
thou art in welfare forget not aduersity:
and when it goeth not wel with the, haue
a good hope, that it shal be better. For it
is but a small thyng vnto God, in the day
of deathe to rewarde euery man accor-
dyng to bys wayes. The aduersitye of an
houre maketh one to forget all pleasure:
& when a man dieth, his workes are dis-
couered. Praise no body before his death.

Luke xii.
Math. x.

It is the office
of man to la-
boure: and to
bring good sue-
resse, belongeth
to God.

In prosperitie
be not proude,
and in aduersi-
tie despay: not

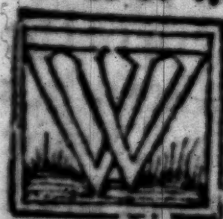
That euery
man is not to
be trusted.

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for a man shalbe knowne in hys chyldren.
B:ing not euery man into thine house,
for the disceatful layeth wayte diuerse.
Lyke as a parrtych in a maund, so is the
herie of the proude: and like as a spy, that
lokerh vpon the fall of hys neyghboure.
For he turneth good vnto euell, and scan-
dereth the chosen. Of one sparke is made
a greate fyre, and an vngodly man laieth
wayte for bloude. Beware of the disceat-
full, for he ymagyneth wycked thynges,
to brynge the into a perpetuall shame. If
thou takest an alcaunte vnto the, he shall
destrope the in vnquietnes, and dyspue the
from thyne owne wayes.

The. xii. Chapter

¶ Vnto whome we oughte to do good. & enemyes oughte
to be eschued.

To whō thou
shuldest doo
good, and to
whom not



¶ **W**hen thou wilt do good, knowe
to whom thou dost it, & so shalt
thou be greatly thāked for thy
benefytes. Do good vnto the
righteous and thou shalt fynde great re-
warde: though not of hym, yet no doute
the Lorde hym selfe shal rewarde the. He
standerh not in a good case that is alway
occupyed in euell, and geueth no almes:
for the Lorde hateth the sinners, and hath
mercy vpon them that shew the workes
of repentance. * Beue thou vnto suche as
feare God, and receyue not a spyner. As
for the vngodly and spyners, he shal recō-
pense vengeance vnto the, and kepe them
to

Gala. vi. b.
ii. Tim. v. a

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to the day of wrath. Geue thou vnto the good and receyue not the synner: do well vnto hym that is lowly, but geue not to the vngodly. Let not the breade be geuen hym, that he be not mightier the thy selfe therein. For so shalt thou receyue twise as much euell, in all the good that thou dost vnto him: And why? the best hateth sinners, and shall rewarde vengeaunce to the vngodlye.

In prosperitie, a frind shal not be knowne, & in aduersitie an enemy shal not be hyed. For when a man is in wealth, it greueteth his enemies: but in heuines and trouble a man shal know his frinde. Trust neuer thine enemye, for lyke as an yron rusteth, so doeth hys wickednes. And though he make muche croutchyng and kneeling, yet kepe well thy mynde, and beware of hym. Set hym not by the, neither let him sit at thy right hand, lest he turne him, get into thy place, take thy roume, and seke thy seat: and so thou at the last remember my words, and be pricked at my sayings.

Bynde not two synnes together, for ther shall not one be unpunished. Who wil haue pity of the charmer, he is stinged of the serpente, or of all such as come npe the beastes? Euen so is it wyth hym that kepeth companye wyth a wycked man, and lappeth him selfe in hys synnes. For a season wyl he hyde wyth the but if thou stumbe, he targeth not. * An enemye is

Is

friendes and
fooes.

Jerem. xlii. b

(wre

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swete in hys lippes, he can make manye wordes, and speake many good thynges: Yea he can wepe wth hys eyes, but in hys herte he ymagyneth how to throme the into the pyre: and if he may find oportunitie, he wil not be satisfied wth blud. If aduersite come vpon the, thou shalt fynde him there firste, and though he pretende to do the helpe, yet shall he vndermyne the. He shall shake hys heade, and clap hys handes ouer the for verie gladnes, and whyle he maketh many wordes, he shal desguyse hys countenance.

The. viii. Chapter.

The companyes of the proude and of the ryche are to be eschued. The loue of God. Lyke do compaigne wth their lyke.

Deu. vii. a

¶



A burthen as
bone strength.

The comō peo-
ple folowe for-
tune.

Whoso toucheth pryde, shall be fylled wth all: and he that is familiar wth the proude, shal cloth hym selfe wth pryde. He taketh a burthen vpon hym, that accompanieth a more honorable man then him selfe. Therefore kepe no familiarity wth one that is rycher then thy selfe. How agree the kettel and the pot together? so if the one be smitten agaynst the other it shall be broken. The rich dealeth vnrigh- tuously, and threatheneth withal, but the poore beyng oppressed and wrongously dealeth wthall, suffereth scarcenesse, and geueth fayre wordes. * If thou be for his profytte he vseth the: but if thou haue no-
thing

Iesus the sonne of Sirach.

thyng he shall forsake the. As longe as thou hast any thing of thine owne, he shall be a good felowe wth the: yea he shall make the a bare man, and not be sorpe for the. If he haue nede of the, he shall defraud the: and (wth a preuy mocke) shall he put the in an hope, and geue the all good wordes, and say what wantest thou? Thus shall he shame the in hys meate, vntyll he haue syp^te the cleane v^p t^hyse o^r th^yse, and at the last shall he laugh the to sco^rne. Afterwarde, when he seeth that thou hast nothyng, he shall forsake the, and shake his heade at the.

Beware that thou be not disceined and brought downe in thy symplenes. Be not to humble in thy wysdome, lest whē thou art brought lowe, thou be disceined to^rowe folishenes. * If thou be called of a mighty man, absente thy selfe, so shall he call the to him the more oft. D^resse not thou vnto hym, that thou be not shut out: but goo not thou far of, lest he forget the. Withd^raw not thy selfe from hys speach, but beleue not hys manye wordes. For wth much communycacyon shall he tempt the, and wth a priue mocke shall he question of thy secretes. The vnumerci- ful mynd of his, marke thy words, he shall not spare to do the hurte and to put the in prison. Beware, and take good hede to thy selfe, for thou walkest in parell of thy ouerthrowyng.

Is
To haue to do
with p^r might

Nowe

Jesus the sonne of Sirach.

1. Cor. vi. c.

Now when thou hearest his words, make
the as though thou werest in a dreame,
wake up. Love God all thy life longe, and
call upon hym in thy nede. Every beaste
loveth his like, even so let every man love
his neighbour. All flesh will resort to their
lyke, and every man will kepe company
with such as he is him selfe. * But as the
wolfe agreeth with the labe, so doth the
ungodlye with the rightuous. What fel-
lowshipp should an holie man have with a
dog? How can the rich and the poore agre
together? The wild Ass is the lions pray
in the wyldernes, even so are poore men
the meate of the rich. Lyke as the proude
may not away with lowlynnes, even so
doth the rich abhorre the poore. If a rich
man fall, his frendes set hym up agayne:
but when the poore falleth, his frendes for-
sake him. If a rich man fall into an er-
roure, he hath many helpers: he speaketh
proude wordes, & yet men iustifye hym.

But if a poore man go wrong, he is pu-
nished: yea though he speake wysely, yet
can it haue no place. When the rich man
speaketh, every body holdeth his tounge:
and loke what he sayeth, they prayse it
vnto the cloudes. But if the poore man
speake, they saye: What fellowe is this?
and if he do amysse, they shal destroy him.
Riches are good vnto hym that hath no
sinne in his conscience, and pouertie is a
wicked thing in the mouth of the ungod-
lye

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ly. The hert of man chaungeth hys countenaunce, whether it be in good or euell. A cheatfull countenaunce is a token of a good herte, for els is it an hard thyng to know the thoughtre.

The. xiiii. Chapter.

The offence of the tounge. Man is but a bayne thing. Wappy is he that continueth in wysdom.



Blessed is the man, that hath not fallen wyth the worde of hys mouth, and is not pricked wyth the conscience of synne. Wappy is he that had no heuines in hys minde, and is not fallen from hys hope. It becometh not a couetous man and a nygard to be riche: and what shoulde a nygard do with gold? He that wyth all his carefulnes brapeth together vnyghteouslye, gathereth for other folkes, and another man shal make good chere with his goods. He that is wicked vnto hym selfe, howe shulde he be good vnto other men? How can suche one haue anye pleasure of hys goods? Ther is nothyng worse then when one dysfauoureth hym selfe, and thys is a rewarde of his wyckednes. If he do any good, he doth it not knowing thereof, and agaynst hys wyll, and at the laste he declareth his vngaciousnes. A nygarde hath a wicked eye, he turneth awaye hys face, and despiseth hys owne soule. A couetous mans eye hath neuer ynough in the porcyon of wyckednesse, vntill the tyme that he wyther away, and haue lost hys

Eccle. xii. c.

and. xrb.

Jacob. iii. m.

Jerem. xlii.

Couetousnes
and nigardye.

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Prov. xxi. 13.
Eccle. i. 8.

Eccle. iiii. 2.
Cobi. iiii. 6
Luk. xvi. 6.

Eclap. xi. 2.
1. Pet. i. 2.
Jacob. i. 6.

Psal. i.
An exhortacio
to wysdome.

25 bys owne soule. * A wycked eye spareth
breadye, and there is scarcenesse vpon his
table. My sonne, do good to thy selfe of
that thou hast, and geue the Lord bys due
offerynges. Remember that death tarieth
not, and how that the couenaunte of the
graue is shewed vnto the: for the coue-
naunt of this world shal die the death. *
Do good vnto thy frend befoze þy dye, and
accordinge to thy abilitie reach out thine
hande, and geue vnto the poore. Be not
disapoynted of the good daye, and let not
the porcyon of the good day ouerpasse the.
Shalt thou not leaue thy trauayles and
laboures vnto other men? In þy deuiding
of the heritage geue and take, and sancti-
fy thy soule. Worke þy ryghteousnes be-
foze thy death, for in hell ther is no meat
to fynde. * All fleshe shal fade awaye lyke
grasse, and lyke a floueryng leafe in a
grene tree. Some growe, some are caste
downe: euen so is the generacyon of fleshe
and bloud: one commeth vnto an ende, a-
nother is bozne.

* All transitory thyngs shal fayle at the
last, and the worker thereof shal go wyth
all. Euery chosen worke shalbe iustified,
and he that medleth wthal, shal haue ho-
nour therein. * Blessed is the man that ke-
perth hym in wysdome, and exercyseth hym
selfe in vnderstanding, & wyth discrecion
shal he thynke vpon the forknowledge of
God. Whiche consydereth the wayes of
wysdome

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wysedome in hys herte, bathe vnder stan-
dyng in her secretes, goeth after her (as
one that seeketh her out) and continueth in
her ways. He loketh in at her windows
and hearkeneth at her doores: He taketh
hys reste besyde her house, and fasteneth
his stake in her wals: He shal pytche hys
tent nye vnto her hande, and in hys tente
shal good thynges rest for euermore. He
shal set hys chyldren vnder her couerynge,
and shal dwel vnder her bzaunches. Un-
der her couerynge shal he be defended fro
the heat, and in her glory shal he rest.

The .xv. Chapter.

¶ The goodnes that sloweth hym whyche feareth God
God receiveth and casteth of the synner. God is not
the author of euill.



¶ That feareth God, wyl doo
good: and who so kepeth y^e law
shal obtayne wysedome. As an
honorable mother shal she mete
hym, and as a virgin shal she receiue him.

* Wyl the bread of lyfe and vnderstand-
ynge shal she feede hym, and geue hym
the water of holsome wysdome to drinke.
If he be constant in her, he shal not be mo-
ued: and if he holde him fast by her, he shal
not come to confusio. She shal bring him
to honoure amonge hys neyghbours,
and in the myddeste of the congregacyon
shal she open his mouth. Wyl the spirit
of wysdome and vnderstanding shal she fyl
him, & cloth him with y^e garnēt of glory.

She

¶ A comendacio
of wysedome.

¶ Path. iiii. a
¶ Ihon. iiii. b.

Jesus the sonne of Sirach.

She shal heape the treasure of myrrh and
 top vpon hym, and geue hym an euerlast-
 yuge name to heretage. Follysh men wyl
 not take hold vpon her, but such as haue vn-
 derstādinge, wyl mete her, for she is farre
 from pryde & dyscett. Men that go about
 wryth lies wil not remēber her: but men
 of truch shalbe found in her, euen to þ be-
 holding of God. Praise is not semely in þ
 mouthe of the vngodlye, for he is not sent
 of the Lorde. For of God commeth wyse-
 dome, and the prayse shal stande by the
 wysedome of God, and shal be plenteous
 in a faythefull mouthe, and the Lorde
 shal geue her vnto hym.

God is not þ
 author of syn.

Gen. 1. d.

Jerem. xxi. d

* Say not thou: It is the Lordes faute
 that I am gone by, for thou shalte not do
 the thyng that God hateth. Saye not
 thou: he hath caused me to go wronge, for
 he hath no nede of þ vngodli. God hateth
 all abhomyuacyon of erroure, and they
 that feare god wil loue none such*. God
 made man from the beginnyng, and left
 him in the hande of hys counsaile. He
 gaue hym hys commaundementes and
 preceptes: if thou wylt obserue the com-
 maundemētes, and kepe acceptable faith-
 fulnes for euer, they shal preserue the. He
 hath set water and fyre before the, reach
 out thyne hande vnto whych thou wylt.
 Before man is lyfe and death, good and
 euil: loke what hym lyketh, shalbe geuen
 hym. For the wysedome of God is greate
 and

Ihesus the sonne of Sirach.

and mighty in power, and beholdeth all men continually*. The eyes of the Lord are vpon the that feare hym, and he knoweth all the workes of man. He hath commaunded no man to do vngodly, neyther hath he geuen anye man leaue to synne,

Cal. xxi. 6.
Heb. iii. c.

The. xvi. Chapter.

OF unhappy and wycked chyldren. No man can hyde hym selfe from God. An exhortacion to the receyvinge of instruction.



Delice not thou in the multitude of vngodly chyldren, and haue no pleasure in them, if they feare not God. Truste not thou too their life, and regard not theyr laboures: for one sonne that feareth God is better, then a thousande vngodlye. And better it is for a man to dye without chyldren, then to leaue behynde hym suche chyldren as are vngodly. For by one þ hath vnderstanding, may a whole cite be vpholden, but though þ vngodly be many, yet shal it be wasted thorow the. Many such thinges hath mine eye seene & greter thinges then these haue I herd w mine eares.* In the congregaciō of þ vngodly shal a fire burn, & among vnfaithful people shal þ wrath be kindled.* The old giauntes obtained no grace for their synnes, which were destroyed, trusting to their own strength.* Neither spared he the among whō Loth was stranger, but smote them, and abored them because of the pride of their wordes. He had no ppyte vpon them, but destroyed

The multitude of euill menne.

Eccle. xxi. 6
To beware of sinners.

Gene. vi. 9.
Gen. xix. 6.

As. i. destroyed

Iesus the sonne of Sirach.

**Nam. xl. xlii.
and. xvi.**

Eccle. v.

stroyed all the people, that were so stout
in spurre. And for so much as he oversawe
not the syre hundred thousand * that ga-
thered them selues together in the hard-
nes of their hert: it were maruyle if one
beyng hard necked shulde be free. * For
mercy and wrath is with him: he is both
mighty to forgene, & to powre out disple-
sure. Lyke as hys mercy is great, euen so
is hys punishment also, he iudgeth a
man accordyng to hys workes. The vn-
godlye shall not escape in hys spoyle, and
the longe patience of hym that sheweth
mercy, shal not byde behynd. All mer-
cy shal make place to euery man accordyng
to the deseruing of hys workes, & after
the vnderstanding of hys pylgrimage.

II. Para. iii.

Saye not thou I wyll byde my selfe
from God, for who wyll thynke vpon me
from aboue? I shall not be knowen in so
greate a heape of people, for what is my
soule among so many creatures? Behold
* the heauens, yea, the heauen of heauens,
the depe, the earth, and al that therin is,
shall be moued at hys presence: the moun-
taines, the hylles, and the foundaciōs of
the earth shall shake for feare, whē God
visiteth thē. These thinges doth no hert
vnderstande, but he vnderstandeth euery
hert: and who vnderstandeth his waies?
No man seeth his stormes, and the most
part of hys workes are secret. Who wil
declare the workes of hys ryghtousnes?

Jhesus the sonne of Sirach.

Or who shall be able to abyde them? For the couenant is far from some, & the tryng oute of men is in the fulfylling. He that is hūble of vert, thinketh vpon such thynges: but an vntwyle & erroneous mā casteth his minde vnto folish thynges.

My sonne hearken thou vnto me, and learne vnderstandpge, and marke my wordes wyth thyne herte: I wyll geue the a sure doctryne, and playnelye shal I instructe the. God hath set hys workes in good ordze frome the begynnynge, and parte of them hath he sundered from the other. He hath garnyshe hys workes from euerlasting, and theyr beginnynge accordynge to theire generacions. None of them hyndered another, neyther was anie of them dysobedient vnto his word. After thys, God looked vpon the earthe, and fylled it wyth hys goodes. Wyth al manner of lypynge beastes hath he couered the ground, and they al shal be turned vnto earth agayne.

The .xviii. Chapter.

Of the creation of man, and the goodnes that God hath done vnto him. Of almosse and repentaunce.

God shope man of the earthe, and turned him vnto earth agayne. He gaue him the nōber of daies and certayn tyme, rea, and gaue hym power of the thynges that are vpon earthe. He clothed hym wyth strengthe, and made hym after hys owne lykenes.

A. a. ii.

De.

He prayseth
the workes of
the Lord.

Jesus the sonne of Sirach.

Gene. ii. d

Exod. xx. a
Deut. xiii. b
and. ix.

Deut. xiii. b. ix.

Exod. xx. xxi.
Exod. and. xxi.

Roma. xiii. a
Deut. xiii. c.
and. f. i.

He made al flesh to stand in awe of him, so that he had the domynion of all beastes and foules. He made out of hym an helper lyke vnto hym selfe, and gaue them discretion and tonge, eyes and eares, and a herte to vnderstande, and fylled them with instruccion and vnderstandinge. He created for them also knowledge of the spirite, fylled theire hartes wyth vnderstandynge, and shewed them good and euil. He set hys eye vpon their hartes, declarynge vnto them this greate and noble workes: that they shoulde prayse hys holpe name together, reioyse of hys wonders, and be tellynge of hys noble actes. Besyde thys, he gaue them instruccion, and the lawe of lyfe for an heritage.

He made him an euertlasting couenant with them, & shewed them his ryghteousnes and iudgementes. They sawe his glory wyth their eyes, and their eares heard the maiesty of hys voyce. And he sayd vnto them: beware of all vnrightheous thinges. * He gaue euery man also a comauendement concernynge hys neyghboure.

Their wayes are euere before hym, and are not hyd from hys eyes. * He hath set a ruler vpon euery people, but Israel is the Lordes porcion. Al their workes are as the sun in the sight of God, & his eyes are alway lokynge vpon their wayes. Al their vnrightheousnes are manifest vnto hym, and all their wyckednes are o-

Iesus the sonne of Sirach.

pen in hys syghte. The mercy that a mā
sheweth is as it were a purse wyth hym,
and a mannes good dede preserveth hym
as a the apple of an eye. * At the laste **Eccle. xxx. 6**
shal he awake, and reward euerie man **Matt. xxv. c.**
vpon hys heade as he hath deserued, and
shall turne them together into the nether
most partes of the earth. But vnto them
that wyl repent he hath geuen the waye **Actes. iiii. e.**
of ryghteousnes. As for such as be weake
he comforteth them, suffereth them, and
senderth them the porcyon of the verytpe. An exhortaciō
* Turne them vnto the lord, forsake thy to amendement
syns, make thy prayer before ꝑ lord, do the of lyfe.
les offere, turn againe vnto ꝑ lord forsake
thy vnrightheousnes, be an utter enemy to
abominaciō, lerne to know ꝑ righteous-
nes and iudgements of God, stand in the
porcyon that is set forth for ꝑ, and in the
prayer of the moost hye God. Go into the
porcyon of the holy world, with such as be
liuinge and geue thanks vnto God.

* Who wyl praise the Lord in the hel? **Psal. vi. a.**
Abide not thou in the erreure of the vn- **Esa. xxx. viii. d**
godli but geue him thanks before death.
As for the dead thankfulness perisheth fro
him as nothinge. Geue thou thanks in
thy lyfe, yea whyle thou art lypynge, and
whole shalt thou geue thākes, and prayse
God, and reioyce in hys mercede. O howe
greate is ꝑ louyng kyndnesse of the Lord,
and hys merciful goodnes vnto suche as
turne vnto him. For al things may not be

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In man: and why? the sonne of man is not
immortall, and he hath pleasure in the va-
nitye of wickednes. What is more cleare
thē the Sunne? yet shal it fayle. Or what
is more wycked then the thing that fleshe
and bloud hath ymagined: and that same
shal be reprovied. The Lord seyth the pow-
er of the hye heauen, and all are but earth
and ashes.

The. xlviii. Chapter.

The meruelous workes of God, the mysery and wick-
ednes of man. Agayn God ought we not to com-
playne, praye must we continu ally.

Gene. i. a.
The prayse of
God.



He ypueth for euermore, made
al thinges together. God only
is tyghteous, and remayneth
a vycorpus kyng for euer.
Who shal be able to expresse the workes
of hym? Who hath soughte out the groun-
d of hys noble actes? Who shal declare the
power of hys gretnesse? Or who wil take
vpon him to tel out his mercy? As for the
wonderous workes of the Lord, ther may
nothyng be taken from them, nothyng
may be put vnto them, neyther maye the
groun- d of the be found out. But whē a mā
hath done hys best, he must begin agayn:
when he thinketh to be come to an end,
he must go agayne to hys laboure. What
is man? Whereto is he worthe? What
good or euell can he do? If the numb-
re of a mannes dayes be almoste an hundred
yeare, it is muche.

Psal. lxxxix.

Ephe

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Like as the droppes of raine are vnto the sea, and as a grauel stone is in compatis of the sande: so are theire yeares to the dayes euerlastyng. * Therefore is the Lorde pacyente wth them, and poureth out hys mercy vpon them. He sawe and perceyued the thoughtes and imaginacions of thei: herte, that they were euell: therfore heaped he vp hys merciful goodnes vpon them, and shewed them the way of ryghteousnes. The mercye that a man hath, reacheth to his neighbour: but y mercy of God is vpon all flesh. He chasteneth, he teacheth and nurtoureth: yea, euen as a shepheard turneth agayne hys flocke, so doth he all them that receyue chastening, nourtur and doctrine. Merciful is he vnto the that stand in awe of his iudgements.

11. Pet. 11. 5

My sone, when thou doest good, make no grudgyng at it, and whatsoeuer thou geuest speake no discomfortable wordes. Shall not the dewe coule the beate? Euen so is a worde better then a gyfte. * Is not a frendelye worde a good honeste gyfte: but a gracious man geueth them both. * A foole shal cast a man in the teeth and that roughly, and a gift of the niggard putteth oute the eyes. * Yet the ryghteousnes before thou come to iudgement. Lerne before thou speake, & go to physicke or euer thou be sicke: examen & iudge thy selfe, before the iudgemente come, and so shalt thou find grace in the sight of God.

Moderacion of speche.

Prouer. xv. a. and. xv. c.

Eccle. xli. b.

Prouer. xv. a. and. xv. c.

La. iiii.

Hum:

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Take hast to
repentance.

Eccle .xi.

Rom. vi. b
and. xii. b

Roma vi. b.
and. xii. b
Temperance

*Humble thy selfe afoze thou be sycke,
and in tyme of thy disease shewe thy con-
uersacyon. Lette not to praye alway, and
fraude not in feare to be resourmed vnto
death, for the rewarde of God endureth
for euer. Befoze thou prayest, prepare thy
soule, and be not as one that tempteth God.
Thinke vpon the wrathfull indignacion
that shal be at the ende, and the houte of
vengeance, when he shal turne away his
face. * When thou hast ynough, remem-
ber the tyme of hunger: and whē thou art
ryche, thinke vpon the tyme of pouertye
and scarcenesse.


D From the mornynge vntyl the euening,
the tyme is chaunged, and all suche thinges
are soone done in the sygbte of God.
A wyse man feareth God in all thynges,
and in the dayes of transgressyon he ke-
perth him selfe from synne. A discrete man
hath plesure in wysdome, and he that fin-
derth her, maketh much of her. They that
haue hadde vnderstandynge, haue dealte
wysely in wordes, haue vnderstande the
trueth and ryghteousnes, and haue found
out wise sentences and iudgments. * Fo-
low not thy lustes, but turne the fro thyne
owne wyll. For if thou geueste thy soule
her desyres, it shal make thine enemies to
laugh the too scoone. Take not thy plea-
sure in great voluptuousnes, and meddle
not to muche wythal. Make not to great
chere of the thynges that thou hast wonne
by

W. Jones

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by aduantage, lest thou fall into pover-
ty, and haue nothyng in thy purse.

The. xix. Chapter.

Wise and whooredome bringe men to povertye. In
thy words must thou vse discrecyon. The difference
of the wysdome of God and man. Wherby thou ma-
kest knowe what is in a man. Correction must be vs-
ed without anger.

 Aboutyng man that is geuen
vnto dronkenesse, shall not be
riche: & he þat maketh not muche
of small thynges, shall fall by lit-
tle and lytle. Wyse & womē make wise
men renuagates, & put men of vnderstan-
ding to reprose: & he that accompaneth ad-
nourisers shall become a wicked manne.
Mordres and wormes shall haue hym to
heritage, yea he shall be set vp to a grea-
ter exāple, and his soule shall be rote oute
of the number. * He that is hasty to geue
credence is lyght minded, & doth agaynst
hym selfe. Who so reioyseth in wycked-
nes, shall be punished: he that hateth to be
reformed, his lyfe shall be shortened: and
he that abhorreth bablyng of wordes,
quencheth wyckednes. He that offendeth
against his owne soule, shall repēte it: and
he that reioyseth in wyckednesse, shall
be punished.

3
Gene. xix. g.
iii. Reg. xi. a

Diverse good
lessons.

Rehearse not a wycked and churlishe
worde thyse and þu shalt not be hindered. Eccl. xiii.
* Shew thy secrets neither to frend nec
fo, and if thou hast offended, tel it not out.
For he shall harken vnto the and marcke
the

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**Eccle. xxi. d
and. xlviii. d.**

the, and when he fyndeth oportunitie, he
shal hate the. * If thou hast herd a worde
against thy neighbour let it be dead with
in the: & be sure thou shalt have no harme
therby. A soke traunpleth with a worde,
lyke as a womanne that is payned with
bearing of chylde. Lyke as an arrowe shot
in a dogges thygh, so is a word in a soles
herre. * Tell thy frende his faute lest he be
ignorante, and saye: I have not done it: or
if he have done it, that he doo it no more.
Reproue thy neygbbour, that he kepe his
tonge: and if he have spoken, that he saye
it no more.

**Leuit. xix. d
Math. xviii. b.**

Tell thy neighbour his faute, for ofte
tymes an offence is made, and geue not
credence to euery worde. And man fal-
leth sometyme with his tounge, but not
with his wyl. * For what is he that hath
not offended in his tong? Geue thy neigh-
bour warning, before thou threaten him,
and geue place vnto the Lord. * The feare
of God is al wysedome, and he that is a
tygbt wylle man, keper the lawe. As for
the doctryne of wyckednesse, it is no wys-
dome, and the prudence of spynners is no
good vnderstandynge: it is but wycked-
nes, and abhominacyon and a blasphe-
myng of wysedome. A simple man of
small vnderstandynge that feareth God,
is better then one that hath much wys-
dome, and transgresseth the lawe of the
Lorde. A crafty sotell mā can not be wyse,
but

**Eccle. xlii. a
and. i. v. b.
Jacob. iii. a**

**A comendacio
of the feare of
God.**

**It is no wyses-
dome, that lack-
eth the feare
of God.**

D

grou

Jesus the sonne of Sirach.

but he is vnrightrous, and with giftes he
wraſteth the open and manyfest law. *A
wicked man can behaue him selfe humbly
and can douke with his heade, and yet is
he but a deceiuer wpythin. He hydeth hys
face, and disguiseth it: & because he should
not be knowne he preuenteth the.

Math. vi. 5

And though he be so weake that he can
do the no harme, yet whan he maye fynde
oportunitie, he shal do some euyl. A man
may be knowen by hys face, and one that
hath vnderstanding may be perceiued by
the loke of hys countenaunce. A mannes
garmente, laughter, and goynge, declare
what he is.

Eccle. xxi. 2

The. xx. Chapter.

Of correccion and repentance. Of the gyfte of the
wyse man and of the folke. Of lpyng.



Some man reproveth hys neigh-
boure oft tymes, but not in due
season: Agayne, some man hol-
deth hys tonge, and he is wyse
and dyscrete. It is muche better to geue
warnynge and to reprove, then to beare
euyl wyll: for he that knowledgeth hym
selfe openly, shal be preserued from hurte
and destruccyon. Lyke as when a gelded
man thorowe desyre and luste desyleth a
maiden, euen so is it wpythin him that vseth
vyolence and vnrightrousnes in the law:
O how good a thyng is it, a man that is
reproved, to shew openly his repentance:
for so shalt thou escape wpyful synne.

When wee
shulde speake,
and when not.
Eccle. xxi. 5.

Eccle. xxi. 6.

Some

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25 Some man keepeth silence, and is fool & wise: but he that is not ashamed what he saith, is hateful. Some man holdeth his tongue, because he hath not the understanding of the language: and some man keepeth silence waiting a convenient time.

Ecclesi. iiii. a
Eccle. xxxii. a

* A wise man will holde his tongue till he see oportunitie, but a wanton and indiscrete body shall regard no time, he that uttereth many wordes, shall hurte his owne soule: and he that taketh authority vpon hym vnrightrously, shall be hated. Some man hath oft tymes prosperite in wicked thinges: Againe, some man getteth much, and hath harme, and losse. Ther is gyft that is nothinge worth: Againe ther is some gyfte, whose rewarde is double. Some man getteth a falle for beyng to proude and some cometh to worshyppe fro lowe estate. Some man bieth much for a litle price and must pay for it seuen folde.

Eccle. vi. a.

A wise man with his wordes maketh hym selfe to be loued, but the fauours of foles shall be poured oute. The gyft of the unwise shall do the no good, for his eyes are seuen folde. He shall geue litle, and saye he gaue muche: he openeth his mouth and cryeth oute, as it were one that cryeth oute wyne. To daye he lenderth, to morowe he asketh it againe, & such a man is to be hated. The foole saith: I haue no frend, I haue no thanke for al my good dedde: yea euen they that ate my bread

Eccle. xviii. c.
and. xli. c.

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Iesus the sonne of Sirach.

bread speake no good of me. & how oft, &
of how many shal he be laughed to scorn?
He taketh a more perillous sal by such wor-
des then if he fel vpon the ground: euen so
shal þe falles of wicked men come hastily.
At the mouth of hym that is vntaughte,
are many vconuenient and vnumere wor-
des. A wyse sentence shal not be allowed
at the mouth of the sole, for he speaketh it
not in due season.

Some man synneth not, bicause he hath
not wherewithal, and in his rest he shal-
be stynged. Some man there is that de-
stroyeth hys owne soule wyth shame, and
for an vnwyse bodys sake destroyeth he
it, and wyth acceptyng of personnes shal
he vndo hym selfe. Some man promyseth
hys frend a gyft for very shame, and get-
teth an enemy of hym for naught*. A lye
is a wycked shame in a man: yet shal it be
euer in the mouth of the vnwyse. A thiefe
is better, then a man that is accustomed
to lye: but they bothe shal haue destrucci-
on to heritage. The condicions of liars are
vnhouest, & their shame is euer wyth the.

Eccle. xxv.
A lye.

A wyse man shal bring him selfe to ho-
noure with his wordes, and he that hath
vnderstandyng shal be sette by amonge
greate men. He that tilleth his land, shal
encrease hys heape of corne, he that wor-
keth rightuousnes, shal be exalted, and he
that pleaseth great mē, shal escape muche
euell. Rewards & gyftes blynd the eyes

Gene. xl. f.
Dani. ii. g.

Pro. xii. b.

The corrupci-
on of gyftes.
of

Ecclesi. xli. e

Jesus the sonne of Sirach.
of the wise, and make him domine that he
cannot tel men their faultes. * Wisdome
that is hyd, and treasure that is hoorded
vp, what profytte is in them both? Bet-
ter is he that kepeth hys ignorance se-
crete, then a man that hideth his wisdom.

The. xxi. Chapter.

Of the repentance of synne. We may not heape sinne
upon synne. The boldnesse of an heretyke. The end
of synners. Of the folle and of the wyse manne. Of
hym that curreth the deuell.

Ecc. v. a. vii. a
and. vii. c.
Psalm. xl.
Luk. xv.



My sonne if thou hast synned, do
it no more: but praye for thy syn-
nes, that they maye be forger-
uen the. Flee from synne, even
as from a serpente: for if thou comest to
nie her, she wil bite the. * The teeth ther-
of are as the teeth of a lion, to sleie the soules
of men. The wickednes of man is a sharpe
two edged sword, whiche maketh suche
woundes that they cannot be healed.

Steepe and wrongeous dealinge shall
waste away a mannes goodes, and tho-
tome pryde a rych house shall be brought
to naught: so the ryches of the proude
shall be rooted oute. The prayer of the
poore goeth oute of the mouth, and com-
meth vnto the eares, and his vengeance
(or defence) shall come, and that hastelye.
Who so hateth to be reformed, it is a to-
ken of an vngodlye personne: but he that
feareth God, will remember hym selfe.

A myghty man is knowen afar of by his
tonge, but he that hath vnderstandynge,

per-

Jesus the sonne of Sirach.

perceyue that he shall haue a falle.

Who so buildesth his house with other mens cost, is lyke one þat gathereth stones in wynter. * The congregacion of the vngodlie is lyke stubble gathered together, theyr ende is a flamme of fyre. The way of the vngodly is set wth stones, but in their ende is hell, darcknes, and paynes. He that keperth the lawe, wyll holde faste the vnderstandynge thereof: and the ende of the feare of God, is wysdome. He that is not wise, wil not be taught in good: but the vniwysse man aboundeth in wickednes, and wher bytternes is, there is no vnderstandynge. * The knowledg of the wyse shall flow lyke water that renneth ouer, and hys counceyl is a fountayne of lyfe.

Eccle. xxi.

The prayse of wysdome.

L

Eccle. xxxiii. a

The heartte of a foole is lyke a broken vessel: he can kepe no wysdome. When a man of vnderstandynge heareth a wyse word, he shall commend it, and make much of it. But if a voluptuous man hear it, he shall haue no pleasure therein, but caste it behynde hys backe. The talckynge of a foole is lyke an heuy burthen by the way, but to heare a wyse man speake, it is a pleasure. Where a doubte is in the congregacyon, it is asked at the mouth of the wyse, and they shall ponder hys wordes in theyr hertes. Lyke as a house that is destroyed, even so is wysdome vnto a foole: As for the knowlege of the vniwysse,

is

Eccle. xix. d

Jesus the sonne of Sirach.
it is but darcke wordes. Doctryne is vnto
to him that hath no vnderstandyng, even
as fetters about hys fete, and lyke man-
nycles vpon hys ryght hand. * A foole lif-
teth vp hys voyce wyth laughter, but a
wyse man shal scarce laugh secretly.

D Learnyng is vnto a wyse manne a
Jewel of golde, and lyke an armylet vpon
hys ryght arme. A folysh mannes fore
is sone in his neighbours house, but one
that hath experience, shal be ashamed at the
personne of the myghtye. A foole wyll
pepe in at the wyndowe into the house,
but he that is well nourtered wyll stand
wythout. A folysh man standeth hea-
kening at the doore, but he that is wyse,
wyll be ashamed.

The lyppes of the vntwyse wyll be tel-
lynge folysh thynges, but the wordes of
suche as haue vnderstanding, shal be way-
ed in the balance. The hert of fooles is in
theyr mouth, but the mouth of the wise is
in their hert. When the vngodly curseth
the blasphemour, he curseth hys own soule.
* A pryncy accuser of other men shal defile
his own soule, & be hated of euery man: but
he that kepeth his tonge and is discrete,
shal come to honoure.

The. xxii. Chapter.

The purgation of the slouthful. Of the folysh sonne
and daughter. we muste haue dyscretion home and
to whom we ought to preache, of forswynge vpon
the dead. A foole is not to be much talked withal. In-
juries & wronges do breake frendship and amitye.

As

Jude. i. c

Leuit. xvi. d.

Eccle. xvi. c

Leuit. xix. d

Jesus the sonne of Sirach.



A slouthful body is mulded of a
stone of claye: he that toucheth
hym must washe his handes a-
gayne. A mystrutured sonne is
the dyshonoure of the father. A folyshe
daughter shall be lytle regarded. A wyse
daughter is an heretage vnto her husbād
but she that cometh to dyshonesty, brin-
geth her father in heaupnes. A daughter
that is paste shame, dyshonoureth bothe
her father and her husbāde: the vngod-
lye shall regarde her, but they both shall
despyse her. The playnge of Musicke
is not mete where heuines is, euen so is
the correctyon and doctryne of wysdome
euer vnpleasante vnto folles.

A Sluggishnes.

B Against a fole

* Who so teacheth a foole, is euen as
one that getteth a potsherde togerber:
as one that telleth a tale to hym that
heareth him not, & as one that rayseth a
man out of an heuy slepe. Who so telleth
a fole of wisdom, is euen as a man, which
speaketh to one that is a slepe: When he
hath tolde his tale, he sayeth: what is the
matter? When one dyeth, lamentacion is
made for hym, because the lyghte sayleth
hym: euen so let men mourne ouer a foole
for he wanteth vnderstanding. Make but
litle wepyng because of the deade: for
he is come to rest: but the life of the foole
is worse then þ death. Seuen daies do me
mourne for him that is dead, but þ lamen-
tacion ouer the vnwyse and vngodlye

Ecc. xxxviii. 5

Gene. v.

Bb. i.

Shulde

Jhesus the sonne of Sirach.

Shulde endure all the dayes of theyr lyfe.

Talke not muche wyth a foole, and go not wyth hym that hath no understan- dyng. Beware of hym, lest it turne the to trauaple, and thou shalt not be defr- led wyth his synne. Depart from hym, and thou shalt synde lesse, and shalt not be drawen backe into his folyshenes.

What is heuier then leade? And what shoulde a foole be called els but leade? * **S**ad, salt, & a lump of iron is easier to beare then an unwise, folysh, and vngodlye man. Lyke as the bande of woode bound together in the foundatyon of the house can not be lewised, even so is it wyth the harte that is stablyshed in the thoughte of counsel. The thought of the wise shall neither feare, ner be offended at any time.

Lyke as a fayre plaistred wal in a win- ter house, and an hye buyldynge, maye not abyde the wynde and storme, even so is a foolles herte afrayed in his imagina- cyon: he feareth at euerye thyng, and ca- not endure. * **H**e that nypeth a mannes eye, bryngeth forth teares: and he that prycketh the herte, bryngeth forth p- me- ning & thought. whoso casteth a stone at a bydes, frayeth the away: & he that blas- phemeth his frend, breketh the frendship: though he drawest a sword at thy frende yet despayre not, for thou mayest come a- gain to thy frend. If he speake sowetlye feare not, for ye may be agreed together a- gain:

Prov. xviii.

1. Cor. xiii. 2.
Deb. i. 11.

Friendship.

Eccl. ix. 5.
and. p. 11. c. d.

Iesus the sonne of Sirach.

gayne: excepte it be that thou blasphem
him, disdain him, open his secrettes & wold
him traytorously, for al such thynges shal
driue away a frend.

Be saytheful vnto thy neyghboure in
hys pouertie, that thou mayest refoyle
also in hys prosperitie. Abide stedfast
vnto hym in the time of his trouble, that
thou mayst be helye wyth hym in hys he-
rirage. Lyke as roe vapoure and smoke
goeth oute at the ouen before the fyre, euē **Psalm. cxli.**
so euil wordes, rebukes and threatenings
goe before bloudsheddyng. Be not asha-
med to defend thy frend: as for me, I wyl
not hyde my face frome him, though he be
shuld do me harm. Whosoever heareth it
shal beware of him. Who shal set a watch **Psalm. cxli. a.**
before my mouth, and a sure seale vpon
my lippes, that I fall not wyth them, & þ
my tong destroy me not?

The. xxiii. Chapter.

A prayer agaynst pryde, lechery & glottony. Of othes,
blasphemye, and of wyse communynge. Of thre
hundredes of synnes. Many synnes procede of ad-
moury. Of the feare of God.



Lozde, * father & gouernoure of
my lyfe, leaue me not in theyr
maginatyon and counsell. Oh
let me not fall in suche reprofe.

Who wyl keepe my thoughte wyth
the scourge, and the doctryne of wysdom
in myne hearte? that he spare not my ne-
gnozaunce, that I fall not wyth them,
leaste myne ignozaunces increase, þ mine

Agaynst babes
lyng add euill
tonges.

Iesus the sonne of Sirach.

offences be not many in numbze, and that my synnes excede not, lest I fall before myne ennemys, and so my aduersary reioyce. O Lorde thou father and God of my lyfe, leaue me not in their imaginacion. O let me not haue a proude looke, but turne awaye al voluptuousnes fro me. Take fro me the lustes of the bodye, lette not the despyres of vncleannes take hold vpon me, and geue me not ouer into an vnshamefast and obstinate minde.

Hear me (O ye chyldren) I wyl geue you a doctryne, howe ye shall order your mouth: who so keperth it, shall not perishe thowhe his lippes, nor be hurte thow he wycked wyckes. As for the sinner, he shal be taken in hys owne vanitie: he that is proude and curst, shal fall therein. * Let not thy mouthe be accustomed with swearynge, for in it there are manye falles.

Let not the namyng of God be continuallye in thy mouthe: for lyke as a seruante whiche is oft punyshed can not be wythoute some soze, even so whatsoeuer he be þ swereth & nameth God, shall not be clean purged from syn. A mā that vsyth much sweryng, shall be fylled wyth wickednes, & the plage shal neuer go fro hys house. If he begyle hys brother, hys fault shal be vpon him, if he knowledg not his synne, he maketh a dubble offence: & if he swere in vaine, he shal not be solid righteous, for his house shal be ful of plages.

The

Pro. xi. b
Eccl. xvi. d
Math. v. d

Leuit. xxi. c.

Eph. v. a.

Jesus the sonne of Sirach.

* The wordes of the sweater bringeth
 deathe (God graunt that it be not found
 in the house of Jacob) But they that fear
 God, eschue all such, and lye not weltring
 in sinne. * Use not thy mouth to vn honest
 and fylthy talkynge for it is the word of
 sinne. Remember thy father and thy mo-
 ther, when thou art set among great men
 lest God forgette the in theire syght, and
 least thou dotynge in thy custome, suffer
 rebuke, and wythe not to haue ben boyn,
 and so curse the dape of thy natiuitie. *
 The man that is accustomed wyth the
 wordes of blasphempe, wyll neuer be re-
 fourmed al the dayes of hys lyfe. To syn
 twyse is to much, but the thyrde byngeth
 wrath and destruction. An hote stomacke
 can not be quenched (euen lyke a burning
 fyre) tyl it haue swallowed vp some thing:
 euen so an vchaste man hath no reste in
 his fleshe, tyl he haue kindled a fyre.

Al bread is swete to an whozemonger,
 he wyl not leaue of tyl he haue hys pur-
 pose. A manne that breaketh wedlocke,
 and regardeth not hys soule, but sayeth:
 Tushe, who seeth me? I am compassed
 aboute wyth darckenesse, the walles co-
 uer me, no body seeth me: why nede I to
 fear? The best wil not remembre my sins?
 He vnderstandeth not that hys eyes se al
 thynges, for al such feare of men driueth
 away þe feare of god fro him: for he fereth
 onely the eyes of men, & consydereth not

Leuit. xxi. 11.

Eph. v. 3

II. Reg. xli.

Esa. xli. 2.

The fylthines
 of whoredome
 and adulterie.

B. b. iii.

that

Iesus the sonne of Sirach.

that the eyes of the Lorde are clearer the
the Sunne, beholdynge al the wares of
men and the grounde of the depe, and lo-
kyng euen to mennes heries in secreete
places. The Lorde God knowe all thynges
before, or euer they were made, and
after they be brought to passe also he lo-
keth vpon them al. * The same man shal
be openly punished in the stretes of the
citty, and shal be chased abrode lyke a yōg
hoyle foale: and when he thynckerh least
vpon it, he shal be taken. Thus shal he be
put to shame of euery manne, because he
wolde not vnderstand the feare of þ lord.
And thus shal it go also wyth euery wyfe
that leaueth her housbande, and getteth
euerypaunce by a straunge marriage.
Fyrste, she hath bene unfaithfull vnto þ
lawe of the best: Secondly, she hath for-
saken her owne housbande: Thirde, she
hath played the whoore in aduouterie,
and gotten her chyldren by another man.
She shal be broughte oute of the congrega-
cion, and her chyldren shal be loked vpon.
Her chyldren shal not take rote: and
as for frute, her brāches shal bring forth
none. A shameful reporte shal she leaue
behynd her, & her dyshonour shal not be
put out. And they that remain, shal know
þ there is nothyng better, then þ feare of
God: & that there is nothyng sweeter the
to take hede vnto the cōmandemētes of
the Lord. A great worshyp is it to folowe
the

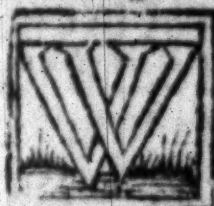
Leuit. xx. b.
Deut. xxii

Exod. xx.

Jesus the sonne of Sirach.
the Lorde, for longe lyfe shall be receiued
of hym.

The. xxiij. Chapter.

A prayer of wysdome procedyng fro the of the mouth
of god. Of her workes & place where she resteth.



Wysdome shall prayse her selfe
and be honored in God, and re-
toyse in the myddest of hys peo-
ple: In the congregacions of
the brest shall she open her mouth and try-
umphe in the beholdyng of hys power.
In the myddest of her people shall she be
exalted, and wondred at in the holpe ful-
nes: In the multitude of þ chose shall she
be commended, and amonge suche as be
blessed, she shall be praysed, and shall saye:
I am come oute of the mouth of the hy-
est, fyrst borne before al creatures. I cau-
sed the lyghte that fayleth not, to arise in
the heauen, and couered all the earth as a
cloude. My dwellynge is aboue in the
heygth, and my seare is in the pyllet of
the cloude. I my selfe alone haue gone
rounde aboute the compass of heauen, &
pearsed the ground of the depe: I haue
walcked in the floudes of the sea, and
haue stand in al lades. My dominiõ is in
euery people, and in euery nacion, and w-
mi power haue I troden down the herts
of al, both hye and lowe.

In al these thynges also I sought rest
and a dwellynge in some inheritaunce.

So the creator of al things gaue me a cõ

Wb. iiii. maunde:

The prayse of
wysdome.

Iesus the sonne of Sion.

Pson. viii. c.

Exod. xxx. o

Psalm. cxxxii.

Deut. xxxiii.

Ihon. xxb. a

maundement, and he that made me, appointed me, a tabernacle, & said vnto me: Let thy dwelling be in Iacob, & thine inheritance in Israel, & tote thy self among my chose. * I was created fro the beginning, & before the world, & shal not leaue of vnto the worlde to come. In the holpe inhabitation haue I serued before hym, and so was I stablished in Sion. In the holpe cytye rested I in lyke manner: and in Ierusalē was my power: I toke rote in an honorable people, euē in the porciō of the Lorde and in hys herytage, and kepte me in the fulnes of the sanctes. I am set vp an hye lyke a Cedar vpon Lybanus, and as a Cypres tree vpo the mount Hermon: * I am exalted lyke a palme tree in Cadēs, and as a rose plante in Iericho: As a fayre oliue tre in the feild, and am exalted lyke as a planteyne tree, by the water syde. I haue geuen a smell in the stretes, as the Cinamom and Balme, that hath so good a sauoure: yea, a swete odoure haue I geuen as it were Myrr of the beste. I haue made my dwellinges to smell as it were of rosyn, Balbanum, of Clowes, and incense, and as Lybanus whē it is not bewē down: & mine odour is as the pure Balm. As yf Terebynte haue I stretched out my bzaunches, & my bzaunches at the bzaunches of honour & louing sauoure. * As the vyne haue I brought forth fruit a swete sauour, & my floutes at the

Iesus the sonne of Sirach.

the frute of honour and riches. I am the
mother of bewtye, of loue, of feare, of
knowledge and of holpe hope. In me is
al grace of life, & truth. In me is al hope
of lyfe & vertue. Come to me all ye þe
despyous of me, & fill your selfs w my fru-
tes: for my spirite is sweter thē honey, & so
is my inheritaunce more thē þe hony comb:
the remembraunce of me endureth for euer
more. They that eat me, shall haue the
more hunger: and they that dyslike me,
shall thyrste more. Who so berkeneth vnto
me, shall not come to confusyon: and
they that worke in me, shall not offende.
They that make me to be knowen, shall
haue euerlasting lyfe.

All these thynges are the boke of lyfe,
the couenaunt of the byest, and the know-
ledge of the truthe. Moses commaunded
the lawe in the preceptes of ryghteous-
nes * for an heritage to the house of Is-
raell (Out of Dauid bys seruaunte he
ordened to rayse vp a moste mighty king
syttynge in the seate of honour for euer-
more.) Thys filleth wth wysedom lyke
as the floude of Bylson, and as the floud
of Tigris wth þe new frutes at growynge.

Thys byngeth a plenteous vndersta-
ndynge like Euphrates, & filleth it vp, as
floud a in þe time of haruest. This maketh
honor four to breake forth as the lyghte, &
as the water Byhon in the haruest.

The

Ihon. xliii. a

Ihon. vi. d

Cred. x. a

and. xliii. a

Isal. cxxi. b.

Actis. ii. d.

Deute. (iii. a

and. xxi. b.

Iosu. iii. e

Jesus the sonne of Sirach.

The fyrst hath not knowen her perfectly,
no more shal the laste seke oute the ground
of her. For her thought is fuller then the
sea, and her counsaile is profounder then
the greete depe.

I wysedome haue caste oute floudes. I
am as a greete water broke oute of the
riuer. I am the riuer Doxir, and as a wa-
ter condyte am I come oute of the gar-
den of pleasure. I sayed: I wyll water
the garden of my ponge plantes, and fyll
the frute of my byrthe. So my water
broke became exceadinge greete, and my
rpuet aproched vnto the sea. For I make
doctryne to be vnto all menne as lyghte
as the fayre mornynge, and I shall make
it too be euer the clearer. I wyll pearse
thorow all the lower partes of the earth,
I wyll loke vpon al suche as be a slepe,
and lyghten all them that put their trust
in the Lorde. I shal yet poute out doctryn
lyke as prophecie, and leaue it vnto suche
as seke after wysdome: and theire gene-
racions shal I neuer fayle, vnto the euer
lastynge worlde. * Beholde howe that I
haue not laboured for my selfe onlye, but
for al them that seke after the truthe.

Eccl. xxxiii. b

The. xxxv. Chapter.

Of thre thynges whych please God, and of thre which
he hateth. Of. ix. thynges that be not to be suspect, &
of the tenty: chrefly of the maltyce of a woman.

The

Jhesus the sonne of Sirach.



These thinges there are, that my
spirite fauoureth, whych be al-
so allowed before god and men.
* The vnytye of brethren, the
loue of neyghbours, and man and wyfe
that agree well together.

Gene. xiii. b.
Roma. xii. a

Gene. ii. d.
Eccl. i. l.
1. Cor. vi.

These thynges there be whych my soule
haterh, and I utterly abhorre the lyfe of
them: A poore man that is proude. A rich
man that is a lyar, and an olde body that
doteth, & is vnchast. If I haue gathered
nothyng in thy youth, what wylte thou
find then in thine age? O how pleasaunt
a thyng is it, whē gray headed men are
discrete, and when the elders can geue
good counsayl: O how comly a thyng is
wysedom vnto aged men, yea vnderstan-
ding & counsaile is a glorious thing. The
croune of old mē is to haue much experi-
ence, & the fear of God is their worshyp.

Eccl. xi. d.

13

There be. ix. thynges, whyche I haue
iudged in my herte to be happye, and the
tenth wyll I tell furthe vnto men wyth
my tonge. A man that whyle he lyueth,
hath ioye of hys chyldren, and seeth the
fall of hys enemyes. * Well is hym that
dwelleth wyth an housewyfe of vnder-
standynge, and that hath not fallen wyth
hys tong, and that hath not bene saine to
serue such as are vnmete for hym. Wel is
hym that fyndeth a faythful scende: and
well is hym, whyche talketh of wys-
dome to an eare that heareth hym.

Eccl. xiii. a
and. xii.
Jacob. iii. a.

Jesus the sonne of Sirach.

Recomendacio
of the feare of
the Lorde.

How great is he, that findeth wisdom
and knowlege? Yet is he not aboue him
that feareth the Lord. * The feare of god
hath set it selfe aboue al thinges. Blessed
is the man vnto whom it is graunted to
haue the feare of God. Vnto whom shall
he be lykened, that kepeth it faste? The
feare of God is the begynnyng of wys
loue, and the begynnyng of sapeth is to
cleaue faste vnto it. The heauyness of the
herte is al the punysshment, and the wick
kednes of a woman goeth aboue all. Al
punysshment and plage is nothyng in
comparyson of the plage of the herte*,
euen so al wyckednes is nothyng to the
wyckednes of a woman.

Evil womā.

Wharsoeuer happeneth vnto a man, is
nothing in comparisson of it that his euil
willers do vnto hym: and al vengeance is
nothyng to the vengeance of the enemy.

Pro. xxi. 1.

There is not a moze wicked head then
the heade of the Serpent, and there is no
wraath aboue the wraath of a woman. * I
wyl rather dwel with a Lion and dragō,
then to kepe house wth a wycked wyfe.
The wyckednesse of a woman chaungeth
her face, she shal mouel her countenaunce
as it were a Beer, and as a sacke shal she
shewe it amonge the neyghbours. Her
houfbande is broughte to shame amonge
hys neyghbours, and when he heareth
it, it maketh hym to sygh. All wyckednes
is but little to the wickednes of a womā,
the

Jesus the sonne of Sirach.

the porcion of the vngodly shal fall vpon her.

Lyke as to clymme vpon a sandy way is to the feete of the aged, even so is a wyfe full of wordes to a still quiete man.

*Looke not to narrowly vpon the bewtye of a woman, lest thou be prouoked in desyre toward her. The wrath of a woman is dishonoure and greate confusyon. If a woman get the mastery, then is she contrary to her husbände. A wycked wyfe maketh a soyr bert: an heauy countenaunce, and a dead woud. *Of the woman came the bigynnyng of synne, and thowow her we all are dead. Geue the water no passage, no nor a lytle, nerher geue a wycked woman her wyll. If she walke not after thy bande, she shall confounde the in the sight of thy enemyes. Cut her of then fro the fleshe, that she do not alway abuse the.

Eccle xlii. 6
ii. Reg. xi. a.
and. xiii. a

Gene. iii. a.

The. cccvi. Chapter.

The prayse of a good woman. Of the feare of three thynges and of the fourth. Of the Ielouse and drunken woman. Of two thynges that cause sorow, and of the thyrd which moueth warthe. It is harde to fynde a merc. iauure without discreete, or a cauernet wythoute synne in hys tonge.



Virtuous is the mā that hath a vertuous wyfe, for the nymbre of hys yeares shalbe double. An honest woman maketh her husband a ioyful man, & she shal fil the yeres of hys lyfe in peace. A vertuous woman is a noble gyft, whych shal be geuen for a good porcion vnto suche as feare God.

Whether

A good wyfe.

Jesus the sonne of Sirach.

Whether a man be riche or poore he may
haue euer a merye herte, and a chearefull
countenaunce. Ther be thre thinges that
my herte feareth, and my face is afrayed
of the fourth. Treason in a cytie, a sediti-
ous people, and noysome tonges, al these
are heuier then the deathe. But when
one is gileus ouer hys wyfe, it bryngeth
payne and sorowe vnto the herte: and a
woman that telleth out all thynges, is a
scourge of the tong. * When one hath an
euyl wyfe, it is euen as when an vulyke
payre of ore must draw together: he that
getteth her, getteth a scorpion. A dzo-
ken woman is a greate plage, for she can
not couer her owne shame.

The whoredome of a woman maye be
knownen in the pryde of her eyes and eye-
liddes. If thy daughter be not shamefast
hold her straitelye, lest she abuse her selfe
thorow ouermuch libertie. Beware of al
the dishonesty of her eies, and maruel not
if she do agaynst the. Lyke as one that go-
eth by the way and is thyrste, so shall she
open her mouthe, and dryncke of euerye
nerte water that she may get. By euerye
hedge shal she set her doune, and open her
quiuer agaynste euerye arrowe. * A lo-
uynge wyfe reioyseth her housbande, and
fedeth hys bones wyth her wysedome. A
woman of fewe wordes is a gifte of God,
and to a well nourrured mynde may no-
thyng be compared.

Judi. xvi.

Eccle. xlii.

Wyse.

An

Jesus the sonne of Sirach.

An honest and manerly woman is a gift
aboue other gistes, and ther is no weight
to be compared vnto a mynde that can
rule it self. Lyke as the Sunne when it a-
rpyseth, is an oznamente in the hye beaue
of the Lord, so is a vertuous wife the betw
tye of all her house. * Lyke as the cleare
lyght is vpon the holy candelsticke, so is
the bewty of the face vpon an honest bo-
dy. Lyke as the golden pyllers are vpon
the sockettes of syluer, so are the fayre
legges vpon a woman that hath a cons-
tante mynde. Perpetual are the founda-
cions that be laied vpon a whole stony
rocke, so are the commaundementes of
God vpon an holy woman.

Cant. v. d.

Gene. v. d.

There be two thynges that greue my
hert, & in the thyrde is a dyspleasare come
vpon me. When an expert man of warre
suffreth scarcenes and pouerty. When men
of vnderstandynge and wysdome are not
set by: And when one departeth fro rygh-
teousnes vnto synne. Who so doth suche,
the lord hath prepared him to the sword.
There be two maner of thynges, whiche
me thycke to be harde and peryllous.
A marchaunte canne not lyghthe keepe
hym from wronge, neether a tauerne bini-
selfe from synne.

The xxvii. Chapter.

¶ Of the poore that woulde be ryche. The probacyon
of the man that feareth God. The vncertaine-
nesse of a foole. The secretes of a fynde are not

Jesus the sonne of Sirach.

to be vntered. The wycked ymagineth euil, wherby
returneth vpon hym selfe.

1. Tim. vi.
Prou. xlii. a.



* Because of pouertie haue many
one offended: and he that seeketh
to be ryche, tourneth bys eyes
asyde. Lyke as a naile in þ wall
sticketh fast betwixt two stones, euen so
doth synne sticke betwixte the byer and
the seller. If he holde hym not diligentlie
in the feare of the Lorde, bys house shall
soone be ouerthrowen. Lyke as when one
sytteth, the filthynes remayneth in the
spue: So remayneth there some vncleane
thyng in the thoughte of man. * The o-
uen proueth the potters vessel, so doth te-
stacyon of trouble trye ryghteous men. *
The tree of the felde is knowne by bys
frute, so is the thought of mans heart kno-
wen by bys wordes. Prayse no man ex-
cepte thou haue hearde hym, for a man is
knowne by bys wordes. If thou folowest
righteousnes, thou shalt get her, and put
her vpon the as a faire garment. And thou
shalt dwel wyth her, and she shal defende
the for euer, and in the daye of knowlege
thou shalt fynd stedfastnes. The byrdes
resorte vnto theire like, so doth the trouth
turne vnto the that be occupied wythal.
The Lyon wayteth for the praye: so do
spyes lurke vpon the workers of wyck-
ednes. The talking of him that feareth
God, is nothyng but wysedome, as for a
foole, he changeth as the moone. If thou
be

Trouble.
Sapten. iii. a.
1. Pet. iii. d.
* Math. vii. b

Iesus the sonne of Sirach.

be among the vndiscrete, *kepe thy word
to a conueniente tyme, but amonge suche **Roma.xii.b.**
as be wyse, speake on hardelpe. The tal- **Collo.iii.a**
kyng of fooles is abhomyntyon, and
theyr spozte is voluptuousnes and mys-
nurtoure. Muche swearing maketh the **Eccle.xlii.b**
hearre to stande vp, & to stryue with such,
stoppeth the eares. The strife of the proud
is bloudsheddyng, and theire blasphemynge
is heuie to heare. * Who so dysco-
uereth secretes, leseth hys credence, and **Eccle.xvi.b**
findeth no frende after hys wil. Loue thy **and.xxi.b.**
*frende and bynde thy selfe in faythful- **friendshipp.**
nes with him: but if þu bewrayest hys se-
cretes, thou shalt not get hym again: for
lyke as the man þu destroyest hys enemy,
so he is also that dealeth falsly in þu frend
shipp of his neighbour.

Lyke as one that letteth a byrde goo
oute of hys hand, can not take her again,
Euen so thou, if thou gyue ouer thy frend
thou canste not get hym agayn: Yea, thou
canste not come by hym, for he is to farre
of. He is vnto the as a Roo escaped oute
of the snare, for hys soule is wounded.
As for woundes, they maye bounde vp a-
gayne, and an euell word may be reconcy-
led: but who so bewrayeth the secretes of
a frende, there is no more hope to be had
*vnto hym. He that wyuketh wyth the **Prover.x.b**
eyes imagyneth some euell, & no man shal
take him frome it. When thou arte pre-
sente, he shal bylpe commend & praise thy
wordes:
Eccl.i.

Jesus the sonne of Strach.

wordes: but at the laste he shall turne his
tale, and flounder thy sayinge: Manye
thynges haue I hated, but nothinge so e-
uell, for the Lorde hym selfe also abhor-
reth suche one.

Exod. xxi. d.
1. Hess. vii. b.
Psal. vii. b.
1. Ion. xxi. c.
Eccle. i. a.

E Who so casteth a stone on hye, it shall
fall vpon hys owne heade: and he that
smyteth wth gyle, woundeth hym selfe.
* Who so dyggeth a pyt, shal fal therin &
he that layeth a snare shal be taken in it
him selfe. Who so geueth a wycked coun-
saile, it shall come vpon hym
self, & he shal not knowe frome whence.
The proud blasphemers & are scornful, but
vengeaunce luyeth for them as a Lyon.
They that reioyse at the fall of the righ-
teous, shal be taken in the snare, anguysh
of herte shal consume them them before
they dy. Anger and rygourousnes are two
abominable thynges, & the vngodly hateth
them both vpon hym.

The. xxxiii. Chapter.

We ought not to delype vengeance, but to forgiue the
offence. Of the vices of the tonge, & of the dan-
gers thereof.

Deut. xxxii. c.
Rom. xii. c.
Mat. v. b. vi. b.
and. xlii. b.



He that seeketh vengeance, shall
fynde vengeance of the Lorde
whych shal surely kepe him his
synnes. Forgiue thy neyghbour
the hurte that he hath done the, and, so
shall thy synnes be forgiuen the all so,
when thou prayest. A man that beareth
hatred agaynst another, howe darre he
desire forgiuenesse of God? He that shew-
eth

Jesus the sonne of Sirach.

erth no mecrepe to a manne whyche is like
hym selfe, howe darre he aske forgeuenes
of hys synnes: If he that is but fleshy bea-
reth barred & keperth it, who wil intreate
for hys synnes? Remember the ende, and
lette enmyte passe, whyche sekerth deathe
and destruccyon, and abyde thou in the
commaundementes. Remember the com-
maundemente, so shalt thou not be tygo-
rous ouer thy neyghboure. Thynke vp-
on the couenaunte of the hyst, and for-
geue thy neyghbours ignorance. * Be
ware of stryfe, and thou shalt make thy
synnes fewer. For an angrey man kynd-
leth variaunce, and the vngoolpe dysqui-
eterth frends, and putteth dyscorde amog
them that be at peace. The more wodde
ther is, the more vehemente is the fyre: &
the mightyer that men be, the greater is
the wrath: and the longer the strife endu-
reth, the more it burneth.

An hastye brawelpnge kindleth a fyre
and a hastye stryfe sheddeth bloude. If
thou blowe the sparke: it shall butne: If
thou spyt vpon it: it shall goe forthe, and
both these go out of thi mouth. The sclau
derer, & double tonged is cursed, for ma-
ny one þe frends setteth he at variance.
The double tong hath disquered manye
on & draweth frō one lād to a nother, strōg
cities hath he broken down, & ouerthroun
the houses of great men. The thyrd tong
hath cast oute an honeste woman, and
robbed

Eccl. viii. a
Agaynst peace
breakers.
Pro. xvi. c

Eccl. xxi. v

Jesus the sonne of Sirach.

robbed them of their labours. Who so
hearkeneth unto such, shall never fynde
reste and never dwel safely. The stroke of
the rod maketh vdders, but þ stroke of the
tong smiteth the bones in sunder. Ther be
manye that haue perished w the swerde
but manye mo thow the tong.

D Wel is hym that is kepte frome an e-
uill tonge, and commeth not in the anger
thereof, whyche draweth not the pocke
of such, and is not bounde in the bandes
of it. For the pocke thereof is of yron,
and the bande of it of stele, the death ther-
of is a very euill death: hell were better
for one, then such a tonge. But the fyre
of it may not oppresse the that fear God,
and the flame thereof maye not burne
them. Suche as forsake the Lorde, shall
fall therein: and it shal burne them, and
no man shall be able to quenche it.

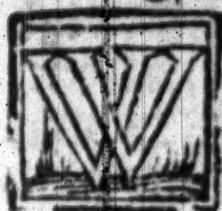
It shall fall vpon them as a Lion, and de-
uour them as a leoparde. Thou hedgest
thy goodes w thorns: why dost þ not ca-
ther make dozes & barres for thy mouth.
Thou wepest thy gold & syluer: why dost
thou not wey thy wordes also vpon þ bal-
launce? Beware that thou syde not in
thy tong, and so fal before thyne enemies
that lay wayt for the.

The .xxiiij. Chapter.

Howe we ought to lend oure mony, and do almes. Of
a fapthful man answering for hys frende. Of lybe-
raltye and hospitalite.

Ad bo

Jesus the sonne of Sirach.



Woso wyl shewe mercy, let him
lende vnto hys neyghboure, and **Leuiti vi. 8.**
he that is able, let him kepe the **Deut. xv.**
commaundemente. Lende vnto
thy neyghboure in tyme of hys nede, and
paye thou thy neyghboure agayne in due
season. Keepe thy worde and dele sayth-
fullye wth hym, and thou shalt alwaye
fynde the thyng that is necessary for the.
There haue be many, that when a thing
was lent them, rekened it to be founde, &
made them trauail and labour, that had
helped them. Whyle they receyue anye
thyng they kysse the handes of suche as
gyue them, and for theyr neyghbours
good they humble theyr voyce. But whē
they shoulde paye agayne they kepe it
backe, and gyue euell wordes, and make
manye excuses by reasonne of the tyme:
and though he be hable, yet geueth he
scarce the halfe agayn, and rekeneth the
other to be founde. If he with holde not
hys monye, yet hathe he an ennemye of
hym, & that vnderstode. He payeth hym
wth cursing and rebuke, & geueth him
euell wordes for hys good dede. There be
many one which ar not glad for to lend,
not because of euell, but they feare to lese
the thyng that they lend. Yet haue thou
paciēce wth the simple, and with hold not
mercy fro him. Helpe the pore for the cō-
maūdemētes sake, and lette him not goo
empty from the, because of hys necessity.

Jesus the sonne of Sirach.

Lese thy mony for thy brother and neygh-
bours sake & burye it not vnder a stone,
where it rusteth and corrupteth. * Ba-
ther thy treasure after the commaunde-
mente of the hreste, and so shall it bypnye
the more profytte then golde. Laye vp .p.
almes in the hand of the poze, and it shall
kepe the from al euil. A mannes almes is
a purse wryth hym, and shall kepe a mans
fauour as .p. apple of an eye: & afterward
shal it arise, & pay euery mā his rewarde
vpō his head. It shal fight for .p. agaynst
thine enemies, better thē .p. hilde of a gi-
ant, or spere of .p. mighty.

Math. vi. c.
Luke. xii. d.
1. Timo. vi.

Dani. iiii. b.
Leui. xi. d.
Actes. x. a.
Cobi. iiii. d.

Suertyshyp.

* A good honest man is suerty for his
neyghboure, but a wycked personne let-
teth hym come to shame. Forget not the
frendeshyppe of thy suertye, for he hath
geuen his soule for the. The vngodlye
despiseth the good dede of his suerty, and
the vnbankful, & ignorant leauyth his
suerty in daunger. Some mā promiset
for his neyghboure: & when he hath losse
his honestye, he shal forsake hym. Sure-
tyshyppe hath destroyed manye a ryche
manne, and remoued them as the waues
in the sea. Wyghtye people hath it dys-
uen awaye, and caused them to wander
in straunge countreyes. An vngodlye man
transgressinge the commaundement of
the Lorde, shall fall into an euell suerty
shyppe: and though he force him selfe to
gette oute, yet shall he fal into iudgemēt.
helpe

Jesus the sonne of Saccad.

Help thy neighbour out after thi power,
and beware, that þ thy self sal not in such
dette. * The chiefe thynge that kepeth in
the lyfe, is water and breade, clothyng
and lodgyng, to couer the shame.

Eccle. xxxi. 2.

The prayse of
frugalite.

Psalm. xxi. 1.

1. Timo. vi. 8

Heb. xii. 1

Better is it to haue a pooze spynge
in a mannes owne house, then delycate
fare amonge the straunge. Be it lytle or
much, that thou haste, holde the content
wyth al, and thou shalt not be blamed
as a vagabonde: for a myserable life is
to go frome house to house: and where a
ma is frend, he darre not open his mouth.
Thoughe one be lodged and haue meate
and dryncke, yet shall he be taken as vn-
worthye and heare many bytter roughe
words, namely thus: So thi way þ stra-
nger, & prepare a table for thy selfe, & feede
me also of that þ haste. Away þ stra-
nger (so þ he regardeth bys honoure no more),
my brother cometh into my house, & so he
tellet him the necessitie of his house.
These thinges ar heauy to a man þ hath
vnderstanding: namely, the forbidding of
the house, and that the lender casteth hym
in the sette.

The. xxx. Chapter.

Of the correccion of chyldren, of the comodite of health.

Death is better then a sorrowful lyf. Of hyd mys-
dom. Of the ioye and sorow of the hert.

Chastysing of
chyldren.

Pro. xiii. 24.

and. xiii. 24.



* So so loneth bys chyld, hol-
der hym still vnder correccy-
on that he maye haue ioye of
hym afterwarde, and that

Ac. xiii.

be

Jesus the sonne of Sirach.

Prou. xxi. e.
and. xlii. b.

Deute. vi. a.

Eccle. vii. e.

The prayse of
health.

be grope not after his neighbours doers.
He that teacheth his sonne, shal haue ioy
in him, and nede not to be ashamed of him
amonge his aquayntayne. * Who so en-
formeth and teacheth his sonne, greueth
the ennemye: and before his frendes he
may haue ioye of hym. Though þ father
die, yet is he as though he wer not dead:
for he hath lefte one behynde hym that
is lyke hym. In his lyfe he saw hym, and
had ioye in hym, and was not sorpe in his
death, nerber was he ashamed before the
ennemyes. For he lefte behynde hym an
auenger agaynst his ennemyes, and a
good doer vnto the frendes. For the lyfe
of chyldren he shal bynde the woundes
together, and his herte is greued at eue-
ry crye. An untamed horse wyl be hard,
and a wanton chylde wil be wylfull. If
thou bynge vp thy sonne delycatelye, he
shall make the astrayed: and if thou playe
wyth hym, he shal bynge the to heuines.
Laughe not wyth hym, lest thou wepe w
him also, & lest thy teth be set on edge at
the laste. * Beue hym no lybertye in his
youth, & excuse not his foly. Bow down
his neck while he is yong, hit him vpon þ
sides while he is yet but a childe, lest he
war stubburn & geue no more force of the,
& so shalt þ haue heuines of soule. Teach
thy childe, & be diligent therin, lest it be to
thy shame. Better is þ yore being whole
and strong, then a man to be ryche, & not
to

Iesus the sonne of Sirach.
to haue hys healthe. Healthe and wel-
fare is aboue all golde, and a whole body
aboue al treasure. There is no ryches as
boue a sounde bodye, and no ioye aboue
the ioye of the hearte. Deathe is bet-
ter then a wretched lyfe, or contynuall
syckenesse. * The good thynges that ar
put in a close mouth, at like as whē meat
is layed vpon the graue.

Against coue-
tous men.

What good doeth the offerynge vnto
an Idoll? For he can nether eate, taste,
nor smell. Euen so he is that is chased of
the Lorde, and beareth the rewardes of
iniquitye. He seeth wth hys eyes, and
grometh lyke a gelded manne, that lyeth
wth a vyrgyne and sygbeth. * Beue not
ouer thy mynde into heaupnes, and bere
nor thy selfe in thyne owne counsel. The
ioye and chearefulnesse of the herte is
the lyfe of manne, and a mannes glad-
nes is the prolonging of his dayes. Loue
thyne own soul, and comforte thine hert:
as for sorowe and heuines, dryue it farre
frome the, * for heuines hath slayn many
a man, and bryngeth no profit. Zele and
anger shorten the dayes of the lyfe: care-
fulnes and sorowe bryng age before the
time. Vnto a mery hert euery thing hath
a good tast that he eateth.

Eccle. xx. 8.
Prou. xii. d.
xv. d. 4. xvii. b
Prou. xiii.

1. Cor. vii.

The. ccc. Chapter.

We ought to geue delygent hede to honesty. Of them
that take payne to gether ryches. The prayse of a
rychman without a faute. We ought to fle drow-
kenes and folow sobernes.

Trauayle

Jesus the sonne of Sirach.

1. Tim. vi.
Conuolusnes.



Auayle and carefulnes for ry-
ches taketh amape the slepe, &
maketh the fleshe to consume.
When one lyeth and taketh
care, he maketh euer vp, lyke as greate
sicknes breaketh the slepe. The rich hath
greate labour in gatherynge ryches to
gyther, and then with the pleasure of his
ryches he taketh hys reste and is refre-
shed. But who so labourerth and prosper-
erth not, he is poore: and though he leaue
of, yet is he a begger. He that loueth ry-
ches, shall not be iustified: and who so fo-
loweth corrupcyon, shall haue inoughe
thereof. * Many one are come in greate
mysfortune by the reason of golde, and
haue founde theyr destruccyon before the.
It is a tree of fallynge vnto them that
offer it vp, and all suche as be folyshe fall
therein. Blessed is the ryche, whiche is
founde wythoute blemyshe, and hath not
gon after gold, ner hoped in mouye and
treasures. Where is there suche one? and
we shal commende hym, and cal him blef-
sed, for greate thynges doeth he amonge
hys people. Who so is tryed & founde per-
fecte in suche thynges, shall be commended
and praysed. Who myght offend, & hathe
not offended? Who coulde do euell, and
hathe not done it? Therefore shall hys
good be stablyshed, & the whole cōgrega-
cion shal declare his almes. * If thou sit
at a great mans table, open not thi mouth
wyth e

Eccle. vii.

Temperance

Jesus the sonne of Sirach.

wyde vpon it, & make not many wordes.
Remembre that an euell eye is a shrew.

What thyng created, is worse then
a wycked eye: therefore neperth it before
euery mannes face. Laye not thyne had
vpon euery thyng that thyne eye seeth
and styeue not wyth him in the dish. Don
der by thy self what thy neighbour wold
sayne haue, & be dyscrete in euery pointe.
Eate the thyng that is sette before the
mannerlye, as it becommeth a man, and
eate not to muche, lest thou be abhorred.
Leaue þ of first of al because of nourtour,
lest thou be he whō no man may satysfie,
whych maye turne to thy decay. When
thou syttest amonge manye menne, reach
not thine hand out first of al. O how wel
contente is a wyse manne wyth a lytle
wyne: so that in slepe thou shalte not be
sycke therof, ner fele anye payne. A swete
wholsom slepe shal such one haue, & feele
no inwarde griefe. He riseth by by times
in the mornyng, and is wel at ease in him
self. But an vnsatiablen eater slepeth vn-
quietly, & hath ach and payn of the body.
If thou felest that þ hast eatē to much, a-
ryse, go thy way cast it of thy stomacke, &
take thy rest.

My sonne heare me and desyrse me
not, and at the laste thou shalt finde as I
haue told the. In al thy works be diligēt
& quicke so there shal no syckenes happē
vnto the. Who so is liberal in deling out
hys

Math. vii.

Eccle. xxxviii.

Jesus the sonne of Sirach.

Rom. xii. b
1st John. xxi. a

his meate manye men shal blesse him and
praysse hym wyth their lippes: and the
same is a sure token of his loue & faythe.
But he that is vnfaithful in meate, the
whole cyrpe shall complayne of hym: and
that is a sure experience of his infidelitie
and wyckednes. Be not thou a wine bib-
ber, for wine hath destroyed many a man.
The fyre proueth the harde yron, euen so
doeth wyne proue the hartes of the proud
when they be droncken.

Temperaunce

Pro. xlii. a.
1st Tim. v. c

Eccle. xx.

Wine soberly dronken quickeneth the
life of man. If thou dyspuckest measur-
ably, thou shalt be temperate. What life is
it, that maye contynue wythoute wyne?
Wyne was made from the begynnyng
to make menne gladde (and not for drun-
kenes.) Wyne measurably dronken is a
reioysynge of the soule and bodye. But if
it be dronken wyth exceste, it maketh byt-
ternes and sorowe vnto the mynde. Dron-
kenes fylleth the mynde of the folyshe
wyth shame and ruyne, mynnysheth the
strength and maketh wounds. * Rebuke
not thy neyghboure at the wyne, and des-
pyse him not in hys myrthe. Geue him no
despytefull wordes, and please not vpon
hym wyth contrarie saynges.

The xxxii Chapter.

¶ Of the discrecion and prayse of the preacher, and
of the hearer. Of the feare, fayth, and confidence of
God.

Jehus the sonne of Sirach.



If thou be made a ruler, pryde
not thy selfe therein, but be thou
as one of the people. Take dili-
gent care for them, and loke
well thereto: and when thou hast done all
thy dewty, sitte the doune, that thou mai-
est be merce wyth them, and receyue a
crown of honoure. Take wisely and ho-
nestly, for wysdome becommeth the right
wel. Hynder not musycke. * Speake not,
wher ther is no audience: and powre not
forth wysdome out of tyme, at an impo-
tuntye. Like as the Carbuncle stone shi-
neth that is set in gold, so doth a song gar-
nysh the wyne feast: and as the Sma-
ragde that is set in golde, so is the swete-
nes of Musycke by the myrth of wyne.

Thou yonge man, speake that becom-
meth the, and that is profytable, and yet
scarce when thou art tyme asked. Com-
prehende muche wyth fewe wordes. In
many thynges be as one that is ignorant,
geue care, and holde thy tonge wythall.
* If thou be amonge men of hyer autho-
ryte, desyre not to compare thy selfe un-
to them: & when an elder speaketh, make
not thou many wordes therein. Before
the thounder goeth lyghtenynge, and be-
fore nurtoure, and shamefastnes, goeth
loue and fauoure. Stande vp by tymes,
and be not the last: but get the honie soue,
and there take thy pastyme, and do what
thou wylte: so that thou do no euell, and
desyre

Den. xvi. b.
Roma. xii. b

Ecclesi. iii. a
Eccle. xx. a

Jab. xxxii.

Jesus the sonne of Sirach.

despye no man. But for all thynges geue
thanckes vnto hym that hath made the,
and replenished þe with his goodes.

¶ Who so feareth the Lorde, wyl receiue
his doctryne: and they that gette them
to him by tymes, shal fynd grace. He that
sekerh the law, shal be filled withal: As
for him that is but fained, he wil be offend-
ed therat. They that feare the Lorde, shal
fynd the iudgement, and their rightuous-
nes shalbe kindled as a lyghte. An vngod-
ly man wil not be reformed, but can helpe
hym selfe with the exāple of other in hys
purpose. A man of vnderstandynge despi-
seth no good counceyl: but a wyld & proud
bodi hath no feare. My soune, do nothing
withoute aduysemente, so shal it not re-
pent the after the dede. Go not in the way
wher þe mayst fal, nor wher þe mayst stum-
ble agaynst the stone. Geue not thy selfe
into a laborious slippery way, & beware
of thine owne chyldre. In al thy workes
put thy trust in God fro thy whole hert,
for that is the keepynge of the commaunde-
mentes. Who so beleueth Goddes word
takerh hede to the commaundementes:
and he that putteth hys trust in the Lorde
shal wante nothyng.

The xxiii. Chapter.

¶ The deluyraunce of him that feareth God. The an-
swere of the wyse. The lyttel descretion of a folle.
Man is in the hand of God, as the earthe is in the
hande of the potter. We oughte not to despyse our
selues, to become subiecte to other.

Ther

Jesus the sonne of Sirach.

Here shal no euell happen vnto
him that feareth God: but whē
he is in temptacion, the Lorde
shal deliuer him. A wyse man

*
The feare of
God.

I hateth not the law, but an hypocrite is as
a ship in a raging water. A man of vnder
standynge geueth credence vnto the law
of God, and the law is faithfull vnto him.
Be sure of the matter, then talke thereof.
Be fyrste wel instructe, then makest thou
geue answer. * The herse of the foolysch
is lyke a cartewheele, and hys thoughtes
run about like the axeltre. Like as a wild
horse that uelseth vnder euey one that sit
teth vpon hym: so is it wyth a scornfull
frende. Why doth one day excel another,
seyng all the dayes of the yere come of
the Sunne? The wysedome of the Lorde
hath so parte them a sunder, and so hath
he ordeyned the tymes and solempne fea-
stes. Some of them hath he chosen and
halowed before other days. * And al men
are made of the grounde, and oute of the
earthe of Adam.

Eccle. xxi.

That the gyfts
of God be
diuulge.

Gene. i. d

In the multiptude of seyntes hath the
Lorde sundered theym, and made thei-
r wayes of diuerse fashyons. Some of
them hath he blessed, made muche of
theym, halowed theym, and claymed
them to hym selfe. But some of them
hath he cutted and broughte them lowe,
and put them oute of their estate * Lyke
as the clay is in the potters hand, & al the

Roma. ix. c.

ordynge

Iesus the sonne of Strach.

ordynge thereof at hys pleasure: so are
men also in the hande of hym that made
them, so that he maye geue them as it ly-
kerh hym beste. * Agaynst euell is good, &
against deatch is life: so is the vngodly a-
gaynst such as feare God. Beholde thus
all the workes of the Spett, and there are
euer * two agaynst two, & one set against
another. I am awaked vp laste of all, as
one that gathereth after in harueste. In
the gyftes of God, in hys blessing I am
increased, and haue filled my wine presse,
like a grape gatherer. * Beholde, howe I
haue not laboured onely for my selfe, but
for al such as loue nurtour & wysdome.

Heare me, O ye greate men of the peo-
ple, and harkē wyth your eares ye rulers
of the congregaciō. * Geue not thy sonne
and wife, thy brother and frind, power o-
uer the whyle thou liuest: and geue not a-
way thy substance and good to another,
lest it repent the, and thou be faine to beg
therefore thy selfe. As long as thou liuest
and hast brette, let no man chaunge the:
For better it is thy chyldren to praye the
then that thou shouldest be fayne to loke
in theire handes. In all thy workes
be excellent, that thy honoure be neuer
stained. At the tyme when thou shalt end
thy dayes, and fynish thy lyfe, destribute
thyne inheritance. The fodder, the whip
and the burden belongeth vnto the Ass:
Meat, correcciō, & worke vnto the seruāt.
* If thou set thy seruaunt to labour,

II. Cor. vi. 8.

Some rede. II.
agaynst one.

Eccle. xliii. 6.

Lose not thy
libertye.

Howe to vse
seruautes.

Jesus the sonne of Sirach.

thou shalt fynde rest. But if thou let hym go ydel: he shall seke lybertye. The yocke and the whippe bowe downe the necke, but tame thou thy euell seruaunte wth bondes and correction. Sende hym to labour, that he go not ydie. For ydelnesse byngeth much euell. Set hym to worke for that belongeth vnto hym, and become merciful to him wel. If he be not obediēt, bind his fete: but do not to much vnto hym in any wyse, and without dyscrecyon do nothyng. If thou haue a (faythfull) seruāt let him be vnto the as thyne owne soule, for in bloude hast thou gotten hym. * If thou haue a seruaunte, holde him as thy selfe, for thou haste neede of hym as of thy selfe. If thou intreatest hym euell, and kepest him hard, and makest him to be proud and to reue away from the, thou canst not tel what way thou shalt seke hym.

Eccle. vii. c. R

The. xiiii. Chapter.

¶ Of dreames, dyuynacions and enchauntementes. We oughte to confute vayne hope and lynges. The prayse of them that feare God. Of dyuers workes of men. God doeth not allowe the workes of an vnfaythfull man.



A wise people begyle them selues with vayne and disceatfull hope, & loke truste in dreames. Who so regardeth dreames, is lyke vnto him that wil take hold of a shadow, and so low after þ wind: Euē so is it wth the appearynge of dreames. Before the face is the lyknes of a face. Who can be

Ed. i.

cleansed

¶ Dreames.

Jesus the sonne of Sirach.

cleansed of the vncleane? Or what truethe
can be spoke of a liar? Sorcery, witch
craft, sorcery and dreaminge, is but vane
tye: lyke as when a woman trauallyeth
wth chylde, and hath many fantasies in
her hert. Wher as such visions come not
of God, sette not thyne herte vpon them:
For dreames haue disceined many a man,
& they failed that put their trust therein.

B The law shal be fulfilled without lies,
and wysdome is sufficient to a saythfull
mouth. A wise man that is wel instructe
vnderstandeth much: and he that hath
good experience, can talke of wisdom. He
that hath no experience, knoweth little: &
he that erreth causeth much wyckednes.

When I was yet in erreure, I learned
much also: yea, I was so learned that I
could not expresse it all, and came ofte in
perell of death ther ouer, tyl I was deli-
uered from it. Now I see, that they which
feare God, haue the right spirit: for their
hope standeth in him that can helpe them.
Whoso feareth the Lord, standeth in awe
of no man, and is not affraid, for the Lord
is his hope and comfort.

B Blessed is the soule of him that feareth
the Lord: In whō putteth he hys trust?
who is his strenght? For the eyes of the Lord
haue respect vnto them, that loue him. He
is their mighty protectiō, & strong ground:
A defence for the heate, a refuge for the
hote none day, a succoure for stormynges,
and

Jesus the sonne of Sirach.
and an helpe for fallynge. He setteth vp
the soule, and ligheneth the eyes: He ge-
ueth healt, life, and blessing. * He that Prouer. xxi. v
geueth an offering of vnrightrous good,
his offeringe is refused: and the scornful
dealings of the vnrightrous please not
God. * God hath no delite in the offerin-
ges of the vngodlye, neither may sinne be Prouer. xv a
reconciled in the multitude of oblations.
Who so bringeth an offeringe out of the
goods of the poore, doth euen as one þat kil-
leth the sonne before the fathers eyes.

The bread of the nedefull is the lyfe of
the poore: he that defraudeth him thereof, D
is a man of bloude. Who so robbereth hys
neighbour of his living, doeth as great
sin as though he slew hym to death. * He
þat defraudeth the laborer of hys hye, is a Deut. xxiii.
bloud shedder. When one buildeth and a- Eck. vii c
nother breaketh doune, what profit haue
they then but labour? When one prayeth Num. xix. d
and another curseth, whose voice wil the
Lorde heare? He that washeth hym selfe
because of a deade bodye, and then tou-
cherh the deade agayne, what doeth hys
washing? * So is it w a man that fasteth ii. Pet. ii.
for his synnes, and doth the agayne: who
wyl heare hys prayer? O what doth his
fastynge helpe him?

The xxxv. Chapter.

It is well done to pray, & to doo sacrifice. The prayer
of the fatherlesse, and of the wyddowe and of hym
that humblyeth hym selfe.

Ed. ii.

Who

Jesus the sonne of Sirach.

Jerem. vii. c
True Sacrifi
ces.

Phillip. iii. c.

Deb. xiii. f

Phillip. iii. e.

Exod. xxxiii

Gene. xiii.

ii. Cor. x. b

Eccl. iii. b

God is hater
of all iniustice.



Who so kepeth the lawe, byn-
geth offrings ynough. He that
holderth faste the commaunde-
mente, offreth the ryght health
full offerynge. He that is thankfull and
recompenseth, offreth fine flour. * Who
so is mercyfull and giveth almes, that is
the righte thankeoffering. God hath plea-
sure whē one departeth from synne: and
to forsake vntyrhousnes reconcyleth
vs wth hym.

Thou shalt not appere emptye before
the Lord, for al suche is done because of
commaundement. The offerynge of the
tyghtuous maketh the auter fat, and a
swete smelle is it before the Dyest. * The
offerynge of the tyghtuous is acceptable
vnto God, and shall neuer be forgotten.
Geue God bys honoure wth a chearful
eye, and kepe not backe the synginges of
thy handes. * In all thy gyftes shew a
mercye countenance, and halow thy tythes
vnto God, accordyng as he hath enriched
and prospered the: and loke what thyne
hand is able, that geue wth a chearefull
eye: for the Lord recompenseth, and ge-
ueth the seven tymes as muche agayne.
Geue no vntyrhous gifts, for such wil
be not receyue. * Beware of wrongeous
offerynge, for the Lord is a tyghtuous
iudge: and regardeth no mans person, he
accepteth not the personne of the poore:
but he heareth the prayer of the oppressed.

Be

Jesus the sonne of Sirach.

He despyseth not þe despyre of þe fatherles,
 ner the wyddow, when she poureth oute
 her prayer before hym. Doth not God see
 the teares that renne downe the chekes of
 the wyddow? Or heareth he not the com-
 playnte, ouer suche as make her to wepe?
 Who so serueth God after hys pleasure,
 shalbe accepted, and hys prayer reacheth
 vnto the cloudes. * The prayer of hym
 that humbleth hym selfe, goeth thorow
 the cloudes: tyl she comen. She wyl not
 be comforted, ner go her way, tyl the by-
 est God haue respecte vnto her, geue true
 sentence, and persourne the iudgemente.
 And the Lorde wyl not be slacke in com-
 mynge, nor tary longe: tyl he haue smyt-
 ten in sonder the backes of the vnmerey-
 ful, and auenged hym selfe of the Heathē:
 tyl he haue taken away the multitude of
 the cruel, add broken the cepter of the vn-
 ryghtuous: tyl he geue euerye man after
 hys workes, and rewarde them as they
 haue deserued: tyl he haue deliuered his
 people, maynetayned their cause, and re-
 toyled theym in hys mercye. O howe
 fayre a thyng is mercye in the tyme of
 angurthe and trouble? It is lyke a cloude
 of rayne, that cometh in the tyme of
 a drouthe.

Is
 Iudith. lxxx. b.
 Exod. iii. b.

Treno. iii. d.
 Actes. x. a.

The. cccvi. Chapter.

**A prayer to God in the person of all fayethfull men
 with the prayse of a good woman.**

Ed. iii.

Haue

Jesus the sonne of Sitrach.



Hear mercie vpon vs, O Lorde
thou God of all thinges. Haue
respecke vnto vs shewe vs the
lyght of thy mercyes, and send
thy seate amonge the Heathen and stran-
gers, which seke not after the: & thei may
know, how that ther is no god but thou,
and that they maye shewe thy wonder-
ous workes. * Lys by thine had ouer the
outlandish Heathen, that thei may lerne
to knowe thy myghte and power. Lyke
as thou arte halowed in vs before them,
so brynge to passe, that thou mayeste be
magnifyed also in them before vs: that
they may knowe the, lyke as we knowe
the. For there is none other God, but on-
ly thou O Lorde. Renew thy tokens and
chaunge the wondrous workes. Shewe
thyne hande and thy ryght arme glory-
ously. Rayse vp thy indignaciō, & powre
oute thy wrathe. Take away the aduer-
sary, & smite the enemye. Make the time
shorte, remember thy couenaunte, that
thy wondrous workes may be praysed.
Let the wrath of the fire consume the, that
lyue so careles: and let the petyll that do
the people hurt. Smite in sonder the head
of the wyntes that be our enemyes, and
say: ther is none other but we.

* Gather al þ tribes of Iacob together
again, that they may knowe howe that
ther is none other God but onely thou, &
they maie shewe thy wondrous workes,
and

Jerem. x.

A prayer for
the godlye.

Jesus the sonne of Sirach.

and be thy people, and heretage, lyke as
from the beginning. O Lord haue mercye
vpon the people that haue thy name, & vpon
Israel whom thou hast likened to a first
borne sonne. * O be mercifull vnto Ieru-
salem the cyty of thy Sanctuary, the cy-
ty of thy rest. Fill Sirach with thy vnspeake-
able vertues, and thy people with thy glo-
ry. Beus witnes vnto thy creature, whō
thou madest from the begynnyng, and
rayse vp the prophetes that haue bene
shewed in thy name. Rewarde them that
waite for the, that thy prophetes maye
be found saythful. O Lord heare the prai-
er of thy seruantes, accordyng to the
blessyng of Aaron ouer thy people: that
all they whiche dwell vpon the earth may
knowe that thou art the Lord the eternal
God, whiche is from euerlastinge.

The belly deuoureth all meates, yet
is one meate better then another. Lyke
as the tonge tasteth venyson, so doeth an
hert of vnderstandyng make false wor-
des. A forwarde herte geueth heauynes,
but a manne of experyence lysteth hym
vp agayne. The womanne receaueth e-
uerie manne, yet is one daughter bet-
ter then another. * A fayre wyfe re-
toyseth her housebande, and a manne lo-
ueth nothyng better. If she be lounge
and vertuous wyth all, then is not her
husband like other men. He that hath got-
ten a vertuous woman, hath a goodlye

Exod. xiii. 2.

1. Para. vi. 8

Rum. vi. 8.

1. Cor. ii. 5.

The commend-
tion of a good
wyfe.

Ed. lili.

pos.

Iesus the sonne of Sirach.

Lesson: He is vnto hym an helpe, and pillar wherupon he resteth. Wher no hedge is, ther the goodes are spoyled: and wher no housewife is, ther the frendeles mourne. Lyke as there is no credence geuen to a robber, that goeth from one ctyte to another: So is not the man beleued, that hath no nest, and muste turne in where he maye abyde in the nyghte.

The. xxxvii. Chapter.

How a man should knowe frendes, and counsellors, and searce the company of a holy man.

Freindshyp.



My frend saith: I wyl be frēd lye vnto him also. But there is some frend, which is only a frēd in name. Remayneth there not treaueyns vnto death, when a companion and frende is tourned to an ennemye? O most wycked presumption: From whence art thou sprounge vp, to couer the earth wyth falseheade and dysceate? There is some compayon whiche in prosperyte reioyseth wyth hys frende: but in the tyme of trouble, he taketh parte agaynst hym.

Eccle. vi.

Ther is some compayon that mourneth wyth his frēd for the belly sake: but whē trouble cometh, he taketh hold of the child. Forget not thy frēd in thy mynde, & thinke vpon him in thy riches. Euery counseller bringeth forth his counsell: Neuertheles ther is some þat counsellith but for hys owne profyt. Beware of the counseller, and be

Jesus the sonne of Sirach.

be aduysed afore whereto thou wylte vse him, for he wyl counsel for him selfe. Lest he cast the lot vpon the, and saie vnto the: Thy way and purpose is good, and after ward he stand against the, and loke what shal become of the.

* Aske no counsel at him, that suspecteth the for an enemye, and hyde thy counsel from such as hate the. Aske no counsell at a woman concernynge the thynges that she logeth for: ner at a fearful & faulterred bodye, in matters of warre: or at a marchaunte, howe deare he wyl cheape thy wares towarde hym: or at a byer of sellynge: Or at an enuyous manne, of thankesgeuyng: Or at the vnnmerciful of louynge kyndnes: Or at the slouthful of workynge: Or at an hyzeling whiche hath no house, of prosytre or wealth. (An ydle body woulde not gladye heare speake of muche labour.) Take no suche folkes to counsel, but be diligēt to seke counsel at a vertuous man that feareth God, such one as thou knowest to be a keeper of the commaundements, which hath a mynde after thine owne mind, and is sorry for the when thou stumbllest.

And hold thy counsell faste in thyne heart: for there is no man more fayerfull to kepe it, then thou thy selfe. For a mans mynde is sometime more dysposed to tell oute, then seuen watchemen that sitte aboue in an hye place lookinge about them.

And

Is
Worth whome
thou shuldest
counsaille.

Exo. xviii.

C

Iesus the sonne of Sirach.

And aboue all thyngs, praye the best that
he wyl leade thy way in faithfulness, and
truth. Before all thy workes aske coun-
cel first: and so euer thou dost any thing
be well aduised. There be foure thynges
that declare a chaunged bette, wheroute
there spryngeth euyl & good, deat he and
lyfe, and a masterful tonge that bableth
much. Some man is apte & well instruct
in many thynges, and yet very vnprof-
itable vnto hym selfe. Some man ther is
that can geue wise and prudent counsel,
and yet is hated, & counted a begger, for
that grace is not geue hym of God to be
accepted. An other is robbed of all wis-
dome, yet is he wyse vnto hym selfe, and
the fruite of vnderstandyng is faythfull
in hys mouth.

D A wyse man keperth hys people wyse,
and the scrutes of his wysedom faile not.
A wyse mā shali be plenteously blessed of
God: & all they that see hym shali speake
good of him. The life of man standeth in
the number of the dayes, but the dayes
of Israel are innumerable. A wyse man
shal obteine faythfulness and credence as
mong his people, & hys name shal be per-
petuall. My sonne proue thy soule in thy
lyfe: and if thou se any euyl thyng, geue
it not vnto her. For all thynges are not
profitable for al men, neither hath euery
soule plesure in euery thyng. Be not gre-
dyt in euery eatyng, & not to hasty vpon
all

He was the sonne of Sirach.

al meates. For exceſſe of meates bringeth
ſickeneſſe, & glory cometh at the laſt to
an unmeſurable hate. Thow glory
haue many one periſhed: but he þ dieteth
himſelfe temperately, prolongeth his lyfe.

Eccle. xxxi. b.

The. xxxviii. Chapter.

A phyſician, In ſickeneſſe ought we to pray and ſynd a
phyſician whyche healeth by prayer. The bewe-
pyng of the dead. Sadneſſe. Wyſedome. Artificers
or craftemen.

Honour the phyſician: honour
hym becauſe of neceſſitye. God
hath created hym (for of the Lord
cometh medecyne) and he

A commendacio
of phyſicke.

ſhal receiue gyfts of the king. The wyſe-
do of the phyſician bringeth him to great
worſhyp, and in the ſygne of the grea-
teſt men of this worlde, he ſhal be honourably
taken. The Lord hath created medecyne
of þ earth, and he that is wiſe wil not ab-
horre it. Was not the bitter water made
ſweete wth a tre? that men myghte lerne
to knowe the vertue thereof? The Lord
hath given men wyſdome and underſtan-
dyng, that he myght be honoured in his
wonderous workes. Wth ſuch doeth he
heale me, & taketh away their paines: Of
ſuch doth the Apothecary make a conſec-
tion, yet can no man perſourme all his
workes. For of the Lord cometh proſ-
perous wealthe cuer all the earth.

Eccle. xv. d.

III. Reg. iii. c.

My ſonne, deſpiſe not thyſ in thy ſicke-
neſſe but praye vnto the Lord, and he ſhall
make the whole. Leave off from ſinne, and

order

Jesus the sonne of Sirach.

order thy handes a ryght: cleanse thyne
hert from al wyckednes. Beue a swete sa
uoured offerynge, and the fine flour for a
token of remembrance: make the offering
fatte, as one that geueth the fyrst frutes,
and geue to me to the pylificiō. For the
Lorde hath created hym: let hym not go
from the, for thou haste neede of him. The
hour may come, that the synke may be hel
ped thorow them, when they praye vnto
the Lorde, that they may recouer, and get
health to lyue longer. He that sinneth be
fore hym maker, shall fall into the handes
of the pylificyon.

Eccle. xxi. c.
i. Tella. liii.

L * My sonne, brynge forth thy teares ou
er the deade: and beginne to mourne, as
if thou haddest suffered greate harme thy
selfe: and then couer his body after a con
uenient maner, and despyse not his buti
al. Enforce thy selfe to wepe, and prouoke
thy selfe to mourne, and make lamentati
on expediētly, and that a day or two, lest
thou be euell spoken of: and then comfort
thy selfe because of the heauines. * For of
heuines cometh death, & heuynes of the
hert breaketh strength. Heuines & pouer
tie greueth & herte, in tēptaciō & offence.
Take no heuines to hert, drue it away,
& remēber the last thyngs. Forget it not,
for ther is no turnyng again. Thou shalt
do him no good, but hurt thy selfe. Remē
ber his iudgement, thyne also shall be lyke
wyse: vnto me yester day, vnto the to day.

Let

Prout. xii. d.
and. xvii. d.
Eccle. xxx. c.

Let the
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and

Jesus the Sonne of Sirach.

Let the remembrance of the deade cease
in his rest, and comforte thy selfe agayne II. Reg. xlii. e.
ouer him, seynge his spirite is departed
from him. * The wisdom of the scribe is Wisdom is
at conueniente tyme of rest: and he that gotten by quietnes.
ceaseth from exercise and labour, shall
be wise. He that holdeth the plough, and
hath pleasure in proddynge and dryuing
the oxe, and goeth about wyth such woꝝ
kes, he can speake of oxe. He setteth his
hert to make forowes, and is diligent to
geue the kyne fodder. So is euerye car-
penter also and workemaster, that labou-
reth stil nyght and daye: he carueth, gra-
ueth and cutteth oute, and hys desire is
in sondry connyng thinges, and hys hert
imagineth, howe he may conninglye cast
an image, his diligēce also and watching
perfourmeth the worke. The yronsmith
in lyke maner bideth by his fisch, & dothe
his diligence to labour the yron. The va-
poure of the fyre breneth his flesh, & he must
fight wth the heat of y^e fornace. The noise of
the hammer soundeth euer in hys eares,
and his eyes loke styl vpon the thing that
he maketh. He hath set hys mynde there
vpon, that he wyl make out hys worke, &
therfore he watched, howe he maye set it
out, and bringe it to an ende.

So doth the potter sit by his worke, he
turneth the whele aboute wyth his fere, E
he is diligent & careful in al his doinges,
and his labour & worke is without nūbre
He

Jhesus the sonne of Sirach.

He fashyoneth the clare wyth hys arme,
and wyth hys sere he tempereth it. Hys
herte ymagyneth howe he maye make it
pleasaunt, and his diligence is to cleanse
the oue. Al these hope in their hands, and
euery one thynketh to be counnyng in hys
worke. Wythout these maye not the cy-
tyes be mayntained, inhabited nor occu-
pyed: yet come they not hys in the congre-
gacion: they vnderstande not the coue-
naunt of the lawe: they canne not declare
equytte and iudgement: they can not finde
out the darke sentences, but thorow them
shall the creature of the worlde be mayn-
tayned: their prayer concerneth onely the
worke and labour of conuepyng.

The. xxxix. Chapter.

A wise man. The workes of God. Into the good,
good thynges do profyte, but into the euill
good thynges are euill.

Who shall get
true wisdom.



That applyeth hys mynde
to vnderstande the lawe of
God, doeth dylygentlye seeke
oute the wysedome of them
of the olde tyme, and exercepeth hym selfe
in the prophetes. He kepeth the sayyn-
ges of famous men, and preasseth to the
vnderstandynge of darke sentences of
wysedome. He seketh oute the mysterye
of secreete saynges, and exercepeth hym
selfe, therein continually. He doth seruite
among great men, and appereth before
prince. He goth into a straunge countrei,
and

Jhesus the sonne of Sirach.

and trauaileth thorowe it: looke what
good or euell is amonge men, he prouerb
it and sekerh it oute. He purposeth in his
herte, to resorte eacelpe vnto the Lorde
that made hym, and to praye before the
hiest God. He openeth his mouth in pray
er, and prayeth for hys sinnes. When the
greate Lorde will, he shal be fylled with
the spyrre of understādyng, that he may
then poure oute wise sentences, and geue
thaunkes vnto the Lorde in hys prayer.
He shal ordre hys deuycce, and leade hys
knoweledge a ryghte, and geue hym vn-
derstandynge of secreete thynges. He shal
shewe forth the science of hys learnyng
and reioyce in the couenaunte of the law
of the Lord. The whole cōgregation shal
commende hys wysedome, and it shal ne-
uer be put oute. The remembraunce of
hym shal neuer be forgotten, & hys name
shal contynue frome one generacyon to
another. Hys wysdome shal be spoken
of, and the whole congregation shal ope-
ly declare hys prayse. Whyle he lyueth
he hath a greater name then a thousand
besyde, and after hys death the same
name remaineth vnto him. Yet will I
speake of mo men of vnderstanding, for I
am ful as the Moone,

Herken vnto me (ye holpe vertuous
chyl dren) byngge forth the frute, as the rose
that is planted by the brokes of the feld
and geue ye a swete smell as Aphanus.

Glory be

Eccle. xlii. b

Iesus the sonne of Sirach.

**An exhortatio
to praise God.**

Gen. i. d.

Gen. vii. d.

**Roma. viii. d.
Eccl. xxi. c.**

**Glory he as the rose garden, syng a song
of prayse. O geue thanks vnto God ouer
all hys workes. Geue glory & honoure vnto
the Lorde, the we hys praise wyth your
lyppes. Yea euen wyth the song of your
lyppes, wyth harpes and playing and in
geynge thanks vnto hym, saye after
this manner: All the workes of the Lorde
are exceedynge good, and all hys com-
maundementes are mete and conuenient
in due season.**

**D * A man nede not to saye: what is that?
what is that? for at time conuenient they
shal al be sought. At hys commaundement
the water was as a wal, and at the word
of hys mouthe the waters stode styll. In
hys commaundement is every thinge ac-
ceptable and reconcyled, and his healethe
can not be minished. The workes of all
flesh are before him, and there is nothyng
hydd from his eyes. He seeth from euerla-
stynge to euerlastynge, and there is no-
thyng to wonderfull or hye vnto hym. A
man nede not to saye then: what is this
or that? For he hath made all thinges to
do good vnto man. Hys blessing shall ouer-
run as the streame, & moisture of earth
lyke a flood of water. Like as he maketh
the water for drouth, so shal his wrath fall
vpon the heathen.**

**E Hys wayes are playne and ryght vnto
the iuste, but the vngodlye stumbe at the.**

*** For the good are good thynges created
frome**

Iesus the sonne of Sirach.

frome the begynnyng, and euery thynges
for the vngodlye. All thynges necessarye
for the life of manne are created from the
begynnyng: water, fyre, yron, and salte.
meel, wheat and honye, mylke and wyne,
oyle and clothynge. All these thynges are
created * for the best to the faythful: But
to the vngodlye shal al these thynges be
turned to the hurt and harme. There be
spretes þat are created for vengeance and
in theyr rygorousnes haue they fastened
theyr tormentes. In the tyme of the end
they shal pour out their strength, & pacify
the wythe of hym that made the. Fyre,
harl,onger & deary: all thynges are crea-
ted for vengeance.

1. Timo. iii. a

The tetr of wyld noysome beastes, the
scorpyons, serpents, & the sword, are crea-
ted also for vengeance, to the destruction of
þe vngodly. They shal be glad to do his co-
mandementes, & whē nede is, they shal be
redy vpon earth: & whē their hour is come
they shal not ouerpass the commandment
of the Lord.

Therefore haue I taken a good cou-
rage vnto me frome the begynnyng, and
thought to put these thynges in wryting,
and to leaue them behynde me. * All the
workes of the Lorde are good, and he ge-
ueth euery one in due season, and when
nede is, so that a man nede not to saye:
this is worse then that. For in due season
they are al pleasant & good: And therefore

Gene. i. d.

Ec. i.

praple

Jesus the sonne of Strach.
say se the Lorde wryth whole herte and
mouth, and geue thanks vnto his name.

The .vi. Chapter.

Many miseries light in a mans lyfe. All thynges passe
awaye, but a paine and stable sayth remaineth. Of
the blessing of the ryghteous, and prerogative of
the care of God.

The miseries
of mans lyfe

Great trouaile is created for
all men, and an heauy yoke vpon
all mens children, from the
daye that they goe oute of theyr
mothers wombe, tyll they be buryed in
(the earthe) the mother of all thynges:
namely, thei thoughtes and ymaginaci-
ons, feare of the bett, counsaile, medita-
tions, longyng and desyre, the day of death
from the higest that syteth vpon the glori-
ous seat, vnto the lowest and most sim-
ple vpon the earthe: from him that is glo-
riously arrayed and weareth a crowne, vntill
him that is but homely and symple
clothed. A here is nothyng but towarde,
zele, fearfulness, vniquietnes, and feare of
death, tygorous anger and stryfe. And in
the nyght when one should rest and slepe
vpon his bedde, the slepe changerh his vnder-
standyng & knowledge. A litle as no-
thyng is his rest, in the slepe as wel as in
the day of labour.

He feareth and is disquieted in the visi-
on of his hert, as one that rennerh out of
a battaile: and in the tyme of healethe he
awakerh, and maruaileth that the feare
was nothyng. Such thynges happē vnto
all

Jesus the sonne of Sirach.

all flesh, bothe man and beaste: but seven
solde to the vngodly. * Wo: couer death,
bloude sheddyng, strife, and sweate, op- **Eccle. xxiij. c.**
pression, hunger, destruction and pynnysh- **Gene. vii. d.**
ment: these thyngs are al created agaynst **and. iii. d.**
the vngodly, and for theyr sakes came the
floude also. All that is of the earthe, shall
turne to erth agayne: and al waters ebbe
agayne into the sea. Al bribes and vnright-
eousnes shall be put awaye, but faythful-
nes and trueth shall endure for euer. The
substaunce and goods of the vngodly shall
be dreyed vp and spucke awaye as a was-
ter floude, and they shall make a sounde
like a great thonder in the tyme.

Lyke as the ryghteous reioiceth when **E**
he openeth his hande, so shall the trans-
gressours be faynte, when their goods
vanyshe and consume awaye. * The chyl- **Eccle. xii. b**
dren of the vngodly shall not obtayne ma-
nye branches: and the vncleane rotes vp-
on the hye rockes shall be roted out before
the grasse, by the water syde and vpon
the ryuer bankes.

Frendlynnes and liberalytye in the in-
crease and blessinge of God, is lyke a pa-
radise and garden of pleasure: such mercy
also & kindnes endureth for euer. * To la- **1. Timo. vi. b**
boure and to be content wyth that a man **Phillip. iii. d.**
hath, is a swete pleasaunt lyfe: and that
is to fynde a trespase aboue al trespases. To
beget chyldren & to repair the city, maketh
a perpetual name, but an honest woman

Jesus the sonne of Sirach.
is more worth then they bothe. Wine and
minstrelsy reioyse the hert, but the loue of
wysdom is aboue them bothe.

D Wyppynge and harppynge make a swete
noyse, but a frendlye tonge goeth beyond
then bothe. Thyne eye despyeth fauoure &
beauty, but a grene seede time rather then
they bothe. A frende and companion
come together at oportunitie, but aboue
them bothe is a wyse that agreeth wyth
her housband. One brother helpeth ano-
ther in y tyme of trouble, but almes shal
deliuer more then they bothe. Golde and
syluer fasten the fere, but a good counsaill
is more pleasaunt then they bothe. Tem-
porall substance and strengthe lyfte up
the minde: but the feare of the Lord more
then they bothe. The feare of the Lord
wanteth nothynge, and needeth no helpe.
The feare of the Lord is as a pleasaunt
garden of blessing, and nothing is so beu-
tyfull as it is. My sonne leade not a beg-
gers life, for better it were to dye then to
begge. Who so loketh to another mans
table, taketh no thought for his own li-
uinge home to vpholde his lyfe, for he se-
deth him self with other mens meat. But
a wise & wel nurtoured man wil beware
thereof. Begginge is swete in the mouth
of the vnshamefast, but in his belly there
burneth a fyre.

The. xli. Chapter.

Of the remembraunce of death. Death is not to be fea-
red

Jesus the sonne of Sirach.

red. A crosse upon them that forsake the name of
God. Good name and fame. An exhortacion to geue
hede vnto wysdom. Of what thynges a man ought
to be ashamed.



Deathe, howe bitter is the re-
membraunce of the, to a manne Deathe.
that seketh rest and comfort in
hys substaunce and riches, vnto
the man that hath nothing to bere him,
and that hath prosperye in all thynges,
yea, vnto hym that is yet able to receiue
'meate? O Deathe, howe acceptable and
good is thy iudgement vnto the nedeful,
and vnto hym whose strength fayleth, &
that is nowe in hys laste age, and that in
all thynges is ful of care and fearfulness:
vnto him also that is in dyspayre, & hath Gene. iiii.
no hope nor patience? Be not thou * a-
fraid of deathe: remembre them that
haue bene before the, and that come after
the: this is the iudgemente of the Lorde
ouer all fleshe. And whye woldest thou
be agaynst thy pleasure of the hys?
Whether it be ten, an hundred or a thou-
sand yeres, death asketh not howe longe
one hath lyued.

The children of the vngodly are abho-
minable children, and so are they that
kepe companye wyth the vngodly. * The The children
inheritance of vngodly childre shal come of y vngodlye.
to naught, and theyr posteritie shal haue
perpetual shame & confusyon. The chyl-
dren complayne of an vngodlye father,
and whye: for hys sake they are rebuked &
despyled.
E.2.iii.

Iesus the sonne of Sirach.

despised. Doe vnto you (O ye vnged-
lie) whych haue forsaken the lawe of the
hyest God: if ye be borne, ye shal be borne
to cursinge, if ye dye, the curse shal be
your porcion.

Eccle. xi. d.

Prou. xxi. a.

Eccle. xxi. a.

A good name.

* Ali that is of the earth, shal turne to
earth agayn: so go the vngedly also oute
of the curse into destruction. The sovereyn
of men is in their bodie, but the name of
the vngedly shal be put out, for it is no-
thyng worth. Labour to get the a good
name, for that shal continue sure by the
then a thousand great treasures of golde.
A good lyfe hath a number of dayes, but
a good name endureth euer.

Eccle. xi. b

My children, kepe wisdom in peace,
for wisdom is that is hyd, and a treasure
that is not sene, what profite is in them
both? A man that hydeih his folysnes,
is better then a man that hideth his wis-
dome. Therfore be ye turned at my wo-
des: for it is not good in al thynges, and
alway to be ashamed. True sayth muste
proue and measure it.

**Where shame-
fastnes is to be
alowed.**

Be ashamed of whoredome before fa-
ther and mother: Be ashamed of leasing
before the pryncce, and men of authoritie:
Of synne, before the Judge and Ruler:
Of offence, before the congregacion, and
people: Of vnrightheousnes, before a co-
panion and friend: Of theste, before the
neighbour. As for the truth of God &
his couenaunt, be not ashamed thereof.

Be

Jesus the sonne of Sirach.

Be ashamed to lie with thine elbowes
vpon the bread: Be ashamed to loke vpon
harlots: Be ashamed to turne away thy
face from thy frend: Be ashamed to take
and not to geue: * Be ashamed also to
loke vpon anothers mans wyse, and too
make manye tryngge wordes wpth her
mayden, or to stand by her bedsyde. Be a-
shamed to vpbearde thy frend when thou
geueste any thyng, caste hym not in the
teeth wpthall.

Rom. i. 6.

Math. v. c.
Eccl. xviii. c.
and. xx. b
Eccl. xix. b

The. xlii. Chapter.

Secrete maye not be opened. The lawe of God must
be taught. A daughter. A woman. God knoweth all
thynges, yea, euen the secretes of the herte.



Reate not a thyng trypse, & a
disclose not the wordes, that
thou haste heard in secrete. Be
shamefast and well mannered
in deede, so shall euerp man fauoure the.
* Of these thynges be not thou ashamed,
and accepte no personne to offende. Na-
melye, of these thynges be not ashamed:
Of the lawe of God, of the couenaunte,
of iudgemente: to brynge the vngodlye
from his vngodlines vnto righteousnes,
and to make hym a good man: to deale
faythfully with thy neighbour and com-
panyon: to distrybute the heretage vnto
the frendes: to be dyligente to kepe true
measure and weyghte: to be content, whe-
ther þ gettest much or litle: to deale truly
wpth temporal goods in byping & selling:

Things not to
be ashamed of.

Jesus the sonne of Sirach.

to bringe up chyldren wyth diligence: to correcte an euell seruaunte: to kepe that thine is from an euell wyfe, to set a locke toher many handes are: what thou deli- nereft and garest out to be kepte, to tel it, and to weye it: to wyte vp all the oute- geuinge and receiuinge: to enfourme the vnlerned and vnwyse: Of the aged, that are iudged of the yonge: If thou be dily- gent in these thynges, truly thou shalt be lerned and wyse and accepted of all men.

That we
ought to keepe
our daughters
wyth greata
warenes.
Eccl. x. vi.

The daughter maketh the father to watch secretlye: and the carefulnes that he hath for her, taketh away his slepe: yea in the youth, lest she shuld ouergrow him: & when she hath an husband, lest she shuld be hated: lest she should be defyled or ra- uished in her virginity, or gotten wyth child in her fathers house: Or (when she cometh to the man) lest she behaue her selfe not righte, or contynue unfruitfull.

Eccl. xvi. b

* If thy daughter be wanton kepe her straptelye, lest she cause thine enu- mies to laugh the to scorn, and the whole city to geue the an euyl reporte, & so þ be fayne to hear thy shame of euery man, and be confounded before all the people. Be- holde not euerye bodys beuty, and haue not much dwellinge amonge womene. For lyke as the worme and mothe com- meth out of clothinge, so doth wickednes come of women.

Eccl. xvi. d
Gen. iii. d.

It is better to be wyth an euell man,
then

Jefus the sonne of Sirach.

then wyth a frendelye wyfe, that putteth
one to shame and rebuke. I will remem-
ber the workes of the Lorde, and declare
the thinge that I haue sene. In the wor-
des of the Lord are his workes. He sune
ouerlooketh all thynges wyth hys hyne,
and al his workes are ful of the clearenes
therof. Hath not the Lorde broughte to
passe, that hys sayntes shoulde tel out all
his wonderous workes, whyche the al-
myghty Lord hath stablished? Al thinges **D**
endure in hys glorie. He seketh oute the
grounde of the depe and the hette, and he
knoweth al theyr ymaginacion and wis-
dome. For the Lorde knoweth al science,
and he loketh into the token of the tyme.
He declareth the thinges that are passe
and for to come, and dyscloseth thynges
that are secrete. No thought may escape
him, neyther maye anye woorde be hyddoe
from him. He hath garnished the hye ex-
celent workes of wysedome, and he is fro
euerlastyng to euerlastyng. Unto hym
may nothyng be added, neither can he be
minished, he hath no nede also of any coun-
saile. O how amiable are all hys workes
and as a sparke to loke vpon? They lyue
al, and endure for euer: and when soeuer
nede is, they are al obedyence vnto him. *
They are al double, one aginst another: he
hath made nothyng that hath faute or
blemyshe. He hath stablished the goots
of euerye one: and who may be satisfyed
with

Job. xxxiii. 8
Esa. xlii.

Ecc. xi. iii. 8

Deut. xxxii. 8

Jesus the sonne of Sirach.
wyth his glory, when he saith it?

The. xliii. Chapter.

¶ The summe of the creation of the workes of God.

Isai. ix. a.

The glory of the heygthe, is the
fayre and cleare firmament, the
beutye of heauen is hys glory-
tyous cleannes. The sunne whē
it appeareth declareth the day in the go-
ynge out of it, a marvelous worke of the
hrest. At noone it burneth the earth, and
who maye abyde for the heate thereof?
Who so kepeth an ouē whē it is hote, thre
times more doth the Sunne burne vpon
the mountaines, when it bretheth out the
fyrre beames and shineth: with the bright-
nes of it, it blindeth the eyes. Great is the
Lord that made it, and in hys commaun-
demente he causeth it to runne hastely.

Gene. i. b.
Exo. xii. a.

The Moone also is in al, and at conue-
nient season it sheweth the tymes, and is
a token of the time. The token of the so-
lēpne feast is takē of the Moone, a lyghte
that mynysheh and increaseth agayne.
The moneth is called after the Moone, it
groweth wonderously in her chginge.

The army of heauē also is in the heigh-
th in the firmamente of heauen, it geueth a
cleare and glorpyous shyne. Thys is the
cleannes of the starrs, the beutifull ap-
parel of heauen, the apparel that þe Lorde
lighteneth in þe heighth. In his holy worke
they contynue in their order, & not one of
them

Jesus the sonne of Sirach.

them sayeth in hys watch. Loke vpon þ
rayne bowe, and prayse hym that made it: verpe beueryfull is it in hys hyne. He
compasseth the heauen aboute wyth hys
clearenes and glorie, * the handes of the
best haue bended it. Thow he hys com-
maundemente he maketh the snowe to
fall, and the thonder of hys iudgemente
to smyre hastelye. Thow his commaun-
dement the treasures are opened, and the
cloudes flye as the foules. In hys power
hath he strengthened the cloudes, and bro-
ken the hayle stones. Gene. ix. 6
Ezay. xl. 1

The mountaynes melte at the syghte
of hym, the wynde bloweth accordynge
to hys wyll. The sounde of hys thonder
beareth the earth, and so doth the storme
of the north: the wynde also lygh-
teth doune as a feathered soule, casteth
oute and spreadeth the snowe abroad: and
as the greshoppers that destroye all, so
falleth it doune. The eye marvelleth at
the beuetye of the wyntenes thereof, and
the heart is afrayed at the rayne of it. He
poureth out þ frost vpon earth, lyke salt,
& whē it is frose, it is as sharpe as þ prick
of a thistle. When the cold North wind
bloweth, hard Cristall commeth of þ wa-
ter. He lygeth doune vpon all the gar-
dynes together of water, & putteth on þ
waters as a breaste plate. He deuoureth
the moūtaynes, & burneth þ wildernesses
& loke what is grene, he putteth it oute
like fyre. The medicine of al this is, whē

Jesus the sonne of Sirach.

a cloude commeth hastelye: and when a dewe commeth vpon the heate, it shal be refreshed agayne.

In hys worde he styllith the wynd. In hys counsaile he setteth the depe, and (the Lorde) Jesus planted it. They that saile ouer the sea, tell of hys pateris, and harmes: and when we heare it wyth oure eares, we maruaile thereat. For there be strange wonderous workes, diuerse manner of nyce beastes and whalffishes. Thowt we him are all thynges set in good order and perfourmed, and in hys worde all thynges endure.

D I speake much, but I can not sufficiently attayne vnto it, for he hym selfe onlye is the perfeccion of all wordes. We shoulde prayse the Lorde after al our power, for he is great in all hys workes. The Lord is to be feared, yea very greate is he, & maruelous is his power. Praise y lord and magnify him as much as ye may, yet dothe he farre exceede all prayse. O magnifye him wyth al your power, & labour earnestly, yet are ye in no wyse able sufficiently to praise him. * Who hath sene him that he might tel vs? Who can magnifye him so greatlye as he is? For ther are hydde yet greater thynges then these be: as for vs we haue sene but fewe of his workes. For y lord hath made al thynges, and geuen bysedō to such as feare God.

The. xliiii. Chapter.

The

Psalm. xcvi. a

Psalm. cvi. a

Deut. v. c
Ihon. i. b.

Jesus the sonne of Siracy.

The prayse of certen holy men, Menoch; Noe, Abrahā,
Isaac, and Jacob.



Let vs commende the noble famous men, and the generacion of our fore elders and fathers. As any more glorious acts hath the Lord done, and shewed his grete power euer sence the beginning. The noble famous men reigned in their kyngedomes, and bare excellent rule. In their wysedome and vnderstandinge, they folowed the counsaile shewed in the prophecies. They led the folke thorow the counsaile and wysedome of the Scribes of the people. Wyse sentences are sounde in theyr instruction. They soughte the sweetenes & melody of Musycke, and broughte forth the pleasante songes in scripture. They were rich also, and could comfort and pacify those that dwelt with them. Al these were verie noble and honorable men in theyr generaciōs, and were wel reported of in their tymes. These haue left a name behynd them, so that their prayse shal alwaye be spoken of. Afterwarde there were some, whose remembraunce is gone. They came to naughte and perished, as though they had neuer bene: and be came as though they had neuer bene borne, yea and their chyldren also wyth them.

Exod. xviii. c.

Gene. vii. c.

Neuertheles these are loupnge men, whose ryghteousnesse shal neuer be forgotten, but continue by their posteritie. Their chyldre are an holy good heretage:

Their

Jesus the sonne of Sirach.

Their sede endured fast in the counsaile.
For their sakes shal their children & sede
continue for ever, and their prayse shal
never be put doune. Their bodies are bu-
ried in peace, but their name liueth for e-
uermore. The people can speake of their
wysedome, and the congregacion can
talke of their prayse. * Enoch walked
ryghte and acceptablie before the Lorde,
therefore was he translated for an example
of amendement to the generations. Noe
was stedfast and a righteous man, and in
the tyme of wathe he became a reconcy-
lynge. Therefore was he lefte a remnant
vnto the earthe, when the flude came.
An euerlastynge couenaunte was made
wyth hym, that al flesh shoulde perysh no
more wyth the water. Abraham was a
greate father of manye people, in glozyc
was there none lyke vnto hym. He kepte
the lawe of the hress, and came into a co-
uenaunt wyth hym. He set the counsaile
into his flesh, and when he was tempted
* he was found faythful. Therefore swore
God vnto him with an othe, that he wold
blesse al people in his sede, & he wold mul-
tiple and increase hym as the duste of
the earthe, & to craite his sede as & stars:
yea, and that his sede shoulde haue the pos-
session & inheritaunce of the land fro sea
to sea, and fro the ryuer vnto the borders
of the land. * With Isaac did he stablisch
the same couenaunte, for Abrahame his
fathers

Eccle. xlv. i.
Gene. v. c.
Eccle. i. x.
Gen. vi. vii. b.
Gene. ix. b.
xii. a. xv. xvi. a.

Gene. xxi. a

Gene. xxi. a

Handwritten signature

Jesus the sonne of Sirach.

father's sake. Yea, that gracious blessing
 & health of al men, & couenaunt did he sta-
 blyshe wth Isaac, and made it to take
 vpon the beade of Jacob. He knewe him
 in that he prospered hym so well and
 richely, and gaue hym an heritage, and
 sundered hys porcyon by it self, & depars-
 ted it amōg the twelue tribes. Mercifull
 men brought he out of hym, which found
 fauour before al l^{de}.

Gene. xxviii. c.
 xxix. & xxx.

The xlv. Chapter.

Of the prayse of Moses, Aaron, and Iohannes.



Moses beloued of God and
 men, whose remembraunce is
 in bre prayse: hym that y^e Lord
 made lyke in the gloire of the
 sayntes and magnified hym so that the
 enemies stode in awe of hym, & how his
 wordes he did great wonders. He made
 him greate in the syght of kynges, gaue
 hym commaundement before his people,
 and shewed him his glorious power. He
 stablyshed hym wth faithfulness & meke-
 nes, and chose hym oute of al men. For he
 herde hys voyce, and led him in the darck
 cloude, and there he gaue him the comaū-
 dements, yea the law of lyfe & wisdom y^e
 he might teache Jacob the couenaunt, &
 Israell hys lawes.

Exod. vi. c.
 Actes. vii. c.

Rume. xii. a.

He chose Aaron his brother also out of
 the trybe of Levi, exalted him, and made
 him such like. An euerlasting couenaunt
 made he wth him, & gaue hym y^e priesthod in
 the

Exod. xiii. f.
 Exod. xxviii. a.

Jesus the sonne of Sirach.

the people. He made him glorious in be-
tiful array, and clothed him with the gar-
mente of honoure. He put perfecte ioye
vpon him, and girded him with strength.
He deckt him with sode clothes, and a tu-
nycke, with an overbadye cote also and a
girdle. Roundabout made he hym belles
of gold, and that many: that when he wēt
in, the sounde might be hearde, that they
mighte make a noyse in the Sanctuary,
and geue the people watynge. The holy
garmēt was wrought and broderd with
golde, yelow s^e like, and purple. And in the
brestlap there was a goodly worke, wher
in was fastened light and perfectnesse.

Exod. xxviii.

Upon the same also ther was a worke
fastened, and set with costly p^recious sto-
nes, al bound with gold: & thys he brought
in his ministracion. The stones were fas-
tened for a remembrance, after the twelue
tribes of Israel. Upō his miter, ther was
a plate of pure golde a grauen ymage of
holynes, a famous and noble worke, gar-
nyshed, and pleasaunt to loke vpon. Be-
fore hym were there sene no such sayre or-
namentes, and these it behoued hym al-
way to vse: There myght none other put
them on, but onely hys chyldren and hys
chyldeys children perpetually. Dailie per-
formed he hys burnt offryngs. ii. tymes,
Moses filled his bandes, and annoynted
him wyth holy oyle.

Leuit. viii. a.

W

Thys was now confirmed hym wyth
all

Jehus the sonne of Sirach.

an everlastynge couenaunte, and to hys
seede, as the daies of heauen: namely, that
hys chyldren shoulde alwaye mynyster
before hym, and persourne the offyce of
the p[ri]esthode, and wyssh the people good
in hys name. Before al men liuyng chose
he hym, that he shoulde offer before the
Lorde, and make odours for a sweete sa-
uoure and remembraunce, that he should
reconcyle the people of the Lorde wyth Deute xviii.c.
hym agayne. He gaue hym auctorite al- and. xxi. a.
so in hys commaundementes, and in the Wala. ii. a.
couenaunte, that he shulde teache Jacob
the statutes and testimonyes, and to en-
fourm Israel in his law.

Therefore there stode by certayne a- E
gaynste hym, and had enuy at hym in the Rom. xvi. a
wildernes: namelye, they that were of
Dathan, and Abirams syde, and the furi-
ous congregatyon of Chore. Thys the
Lorde sawe and it dyspleased hym, and Name. xvii. b.
in hys wrotheful indignacion were they
consumed. A greate wonder dyd he vpon
them, and consumed them wyth y^e fyre.

Besyde thys, he made Aaron yet
more honourable and gloriouse. He gaue
hym an heretage, and parted the fyrste Exod. xxv. f.
frutes vnto hym. Vnto hym specially he Leuit. xxiii. b
appointed the breade for sustenaunce (for
the p[ri]estes eate of the offerynges of the
Lorde) thys gaue he vnto hym and hys
seede. Elsse hadde he no heritage nor por-
tyon in the lande wyth the people. For

Jesus the sonne of Sirach.
the Lord hym selfe is hys porcion and en-
hertraunce.

Amos. x. 6.

In the thyrde noble & excellent man is
whinehes the son of Eleazar, which plea-
sed the God of Israel, because he had the
zele and feare of the Lord. For when the
people were touned backe, he put hym
selfe forth ryghte soone, and that wth a
good wyll, to pacyfe the wrathe of the
Lord toward Israel. Therfore was ther
a couenaunte of peace made wth hym,
that he should be the pryncypall amonge
the righteous and the people, that he and
hys posteritye shoulde haue the offyce of
the priesthode for euer: Lyke as ther was
made a conenaut wth Dauid of hys tribe
of Iuda, that from amonge hys sonnes
only ther should be a kinge: And that Aa-
ron also and hys seide should be the here-
tage, to geue vs wise dome in oure herte,
to iudge his people in righteousnes: that
his goodes shoulde not come into for-
getfulnes, and that thei honoure myght
endure for euer.

The. xlii. Chapter.

The prayse of Josue, Caleb, and Samuel.

Josu. xlii. e.

Num. xxvii. b

Deut. xxxiii. b

Josu. i. a.



Manlye and stronge in battayle
was Jesus the sonne of Naue,
whych in leade of Moyses the
prophete was geuen to be cap-
taine of the people, which according vnto
his name was a gret sauour vnto hys elect
of god, to punish the enemies that rose vp
agaynst

Iesus the sonne of Sirach.

agaynst Israel, that Israel myghte op-
tayne their inheritaunce . Howe
greate, noble, and excellent was he,
when he lyft vp his hande, and drew out
his sword agayn the cities? Who stode
so manly before him? For the Lorde hym
selfe brought in the enemyes . Stode not **Iosu. x. c.**
the Sunne still at hys commaundement,
and one daye was as longe as two? He
called vpon the best and most myghty,
when the enemyes pressed vpon hym
on euery syde: and the Lorde berde hym
wth the hayle stones . They smote the
Heathenly people myghtely, and in fal-
lynge doune they slew al the aduersaries,
so that the Heathen knewe hys host, and
all hys defence, that the Lorde hym selfe
fought agaynst them, for he folowed vpo
the myghty men of them.

In the tyme of Moyses also he & Caleb **15**
the sonne of Iephune, dyd a good worke,
which stode agaynst þe enemyes with held
the people from sinne, and filled the wic-
ked murmurynge. * And of **Ex. l. c.** thousand
people of fere, they two were preserued,
when they were brought into þe herilage,
namely, a land that floweth wth mylke
& honny. The Lord gaue strenght also vnto
Caleb, which remayned wth hym vnto
his age: so that he wente vp into the hye
places of þe land, and hys sede conquered þe
same for an heritage: þe al the chylde of Is-
rael myght se how good a thing it is, to be

Num. xxi. g
Deut. i.
Iosu. xiii.

ff. ii **obedient**

Jesus the sonne of Sirach.

obediente vnto the Lorde. And the iudges or rulers (euerie one after his name) whose herte went not a whozunge, nor departed from the Lorde, and that forsoke not the Lorde vnsaythfullie, whose remembrance hath a good report: Yea their bones flourish out of their place, and their name shal neuer be chaunged.

1. Reg. x. a.
and. xvi. c.

* Samuel the Prophet beloued of the Lorde, ordeyned a kynge, and anoynted the Prynces ouer the people. In the law of the Lorde ruled he, and iudged the congregation, and the Lorde had respecte vnto Jacob. The Prophete was founde dyligente in hys saythfulnes: yea in his saythfulnes was the saythfulness of the vpspon knowen. * He called vpon the Lorde almyghty, when the enemyes pressed vpon hym on euery syde, what tyme as he offered the suckynge lambes. And the Lorde thondred from heauen, & made hys voyce to be herd wyth a great noyse. He dyscomforted the Prynces of Tyre, al the rulers of the Philistines. * Before hys last ende he made protestation in the sighte of the Lord, and his anointed, that he toke neyther substaunce nor good of any man, no not so muche as a shoe: and no man myghte accuse hym. * After this he tolde þ hys ende was at hand, & shewed þ kyng also his end & death: and from the earth lyft he vp hys voice in the prophesy, þ the vngodli people shuld perishe.

The

1. Reg. vii.

1. Reg. xii. a.

1. Reg. xviii. c.

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Jesus the sonne of Sirach.

The. xlvii. Chapter.

The prayse of Nathan, Dauid, and Salomon.

Afterwarde in the tyme of king
Dauid, there rose vp a propheet 1. Reg. xii. a
called Nathan: For like as the
fat is taken away from the of-
fering, so was Dauid chosen oute of the
chyl dren of Israell. He toke hys pastime
wth the Lyons and wth kyodes, and 1. Reg. xvii. f
wth beares lyke as w lambes. Slew he
not a giaunt when he was yet but yong,
and toke away rebuke from hys people
what tyme as he toke the stone in hys
hande, and smote doune proude Bolyab
wth the sling: For he called vpon the hi-
est Lorde, whiche gaue him strengt he in
hys ryght hande, so that he ouerthrewe
the myghtie gyaunte in the battayl, that 15
he myghte set vp the borne of hys people 1. Reg. xviii.
agayne. Thus broughte he hym to wor-
shyppe aboue all prynces, and made
hym to haue a good reporte in the prayse
of the Lorde, that he should weare a crown
of glozre. For he stroyed the ennemies on
euerye syde, roted oute the phyllystynes 1. Reg. xii. a
hys aduersaries, and brake theyr horne
in sunder, lyke as it is broken yet this
daye. In all hys workes he praysed the
best and holpest, and ascrybed the ho-
noure vnto hym. Wth hys whole herte ii. Psal. xvi. a
did he prayse and loue hym that made
hym. He sette spyngers also before the

Iesus the sonne of Sirach.

aulter, and in their tune he made sweete
songes. He ordered to kepe the holydaies
worshipfully, and that the solempne fea-
stes thozow the whole yeaere should be ho-
nourably holden, with praisynge the name
of the Lord, & with his synngng by times
in the morning in the Sanctuary.

ii. reg. xii. 6.

ii. Reg. iii. c.

The Lorde toke awaye hys sinnes, and
eracted his horne for euer. He gaue hym
the couenaunte of the kyngdome, and the
trone of worship in Israel. After him ber
rose vp the wyse sonne called Salomon,
and for hys sake he droue the enemyes a-
waye far of. This Salomō raigned with
peace in his time (for God gaue hym rest
frō his enemies on euery side. & he might
bulde hym an house in hys name, & pre-
pare the Sanctuarie for euer) lyke as he
was wel instruct in his youth & fylled w
wisdom & vnderstanding, as it wer wyth a
water floude. He couered and fylled the
whole lande wyth similitudes and wyse
prudente sentences.

iii. Reg. 2. c

His name went abrode in the Isles, be-
cause of his peace he was beloued. Al lan-
des marueled at his songes, prouerbes, si-
militudes, & at his peace, & at the name of
the Lord God, which is called the God of
Israel. He gathered gold as tinne, and he
had as much siluer as lead. He was mo-
ued in vnorrdinate loue toward womē, &
was ouercome in affectyon. He layned
hys

Harburi

¶ Iudas the sonne of Sirach.

hys honor & worship, yea his posteritie desired he also, in bringinge the wrath of the Lord vpon his children, and sorowe after hysiope: so that his kingdome was deuoted, and Ephraim became an unfaithful, & an vncoustant kingdome. Neuertheles God forsoke not his mercye, neither was he utterly destroyed because of his works that he should leaue him no posteritie. iii. Reg. xl. a
iii. Reg. xli. e
ii. Reg. vii. b

As for the seede þat came vpon him, which he loued, he broughte it not utterly to naught, but gaue yet a remnant vnto Jacob & a rothe vnto Dauid out of him. Thus rested Salomō wth his father, and out of hys seede he left behind him a very foolishnes of the people, & such one as had no vnderstanding: namely Roboām, which turned away þe people thorow his counsell, & Heroboam the sone of Nabat, which caused Israel to sinne, and shewed Ephraim the way of vngodlynes: In so much þat their synnes and misdoings had the vpper hand so sore, that at the last they were driuen out of þe land for þe same. Yea he sought oute, and broughte vpon all wyckednesse, tyll the vengeance of God came vpon them.

¶ The. xliiii. Chapter,

¶ The people of Elyah, Eelzeus, Iezekyah, and Elaye.



He stode vpon Eliab the prophet as a fyre, and his word brente like a cresset. He brought an hōger vpon them, & in hys zeale he iii. reg. xvi. a
made

Iesus the sonne of Sirach.

made them fewe in number. For they myghte not alwaie wyth the commaundementes of the Lord. Thow the word of the Lorde he shut the heauen, and thre tymes broughte he the fyre downe.

iii. Reg. xviii.
iii. Reg. i. c. a.

Thus became Eliah honourable in hys wonderous deedes. Who maye make his boast to be like him: One þ was dead ray sed he by from deathe, and in the worde of the byest he broughte hym oute of the graue agayne. He cast doune kynges and destroyed them, and the honourable from theyr seate. Upon the mounte Syna he herde the punishmente, and vpon Horeb the iudgemente of the vengeance. He prophesied recompensyng vnto kynges, and ordeyned prophetes after hym. He was taken in the storme of fyre in a charette of hortes of the Lord. He was ordeyned in the reprovynge in tyme to pacify the wrath, to turn þ herres of the fathers vnto the chyldren, and to set vp the tribes of Iacob agayn. Blessed were they that saw the, and were garnyshe in loue: for we lyue in lyfe.

iii. Reg. xvi. c.

iii. Reg. xix. c.
iii. Reg. ii. c.

iii. Reg. ii. c.
iii. and iii.
i. ii. reg. xv. c.
iii. reg. v. vi.
vii. and. xii.
iii. reg. xviii. b

Eliah was couered in the storme, but Heliseus was fylled wyth hys mourbe. Whyle he lyued he was afrayed of no wyce, and no man myghte overcome hym. There coulde no worde dysceyue hym, and after hys deathe hys body prophesied. He dyd wonders in hys lyfe, & in deathe were hys workes maruelous.

For

Jesus the sonne of Sirach.

For all thys, the people amended not, nei-
ther departed they fro thei synnes: tyll
they were carped awaye prysoners oute
of the land, and wer scattered abrode in
al countreys, so that of the ther remained
but a very lytle people and a prince vnto
the house of Dauid. Howbeit some of the
did right, & some heaped vp vngodlynes.

* Hezekiah made hys cytye stronge,
conueyed water into it, dygged thowre
the stonpe rocke wyth yron, and made vp
a wel by the water side. In his tyme came
Sennacherib vp, and sente Rabshakeh,
lyfte vp hys hande agaynst Syon, and
despyed them w greate pryde. Then trem-
bled thei herres and hands, so that they
sorrowed lyke a woman trauayling with
chylde. So they called vpon the Lorde,
whych is merciful, and lyfte vp thei ha-
des before hym. Immediately the Lord,
herd them oute of heauen, and deliuered
them by the hande of Esaye. * He smote
the hoost of the Assyrians, and hys aun-
gell destroyed them. For Hezekiah hadde
done the thyng that pleased the Lorde
and remayned stedfastelye in the way of
Dauid hys father. Whych Esaye was
greate and faythful in hys vrspons. In
hys tyme the Sunne wente backward,
and he lengthened the kynges lyfe. With
a ryght spyrit prophecyed he what shuld
come to pas at the last: & to such as were
sorrowfull in Syon he gaue consolacion.
where

ii. reg. xxxii.
ii. Par. xxxii. a
iii. reg. xlii.

iii. reg. xix. g

iii. reg. xx. b

Esay. xxi. viii.

Jesus the sonne of Sirach.
wherewith they myghte comforte them
selues for euermore. He shewed thynges
that were for to come and secrette, or euer
they came to passe.

The .xlii. Chapter.

¶ Of Iosiah, Meschiah, Manu, Jeremy, Ezechiel, so-
robabel, Jesus, Nehemiah, Enoch, and Joseph.

111. reg. xlii. a.
11. pa. xlii. a.



His remembrance of Iosiah is
lyke as whan the Apotecarpe
maketh manye precious swete
smelling things together. His
remembrance shall be swete as honye in
all mouthes, and as the playnge of Au-
spicke by the wine. He was appoynted to
turne the people agayne, and to take a-
waye al abominacions of the vngodlye.
He dyrected his hert vnto the Lorde, and
in the tyme of the vngodlye he set vp the
worshyp of God agayne: al kinges, except
Dauid, Hezekiab and Iosiah committed
wickednes, for euen the kynges of Iuda
also forsoke þe law of God. For they gaue
their horne vnto oother, their honoure and
worshyp also to a strange people.

111. reg. xlv. d.
Jeremi i. a

¶ Therefore was the electe city of the Sa-
tuaty brent wyth fyre, and the strets ther
of laye desolate and wast: * for they intre-
ted Jeremy euell, which neuertheles was
a prophete ordayned from hys mothers
wombe, that he myght rote out, breake of
and destroye: and that he myght build vp
and plante agayne. Ezechiel saw the glo-
ry of the Lorde in a vpsyon whych was
shewed hym vpon the chare of the Che-
rubyns

Ezech. i.

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Jesus the sonne of Sirach.

rubys. For he thoughte vpon the enue-
mies in the capne, to doo good vnto such
as had ordred their wayes aright. * And
the bones of the twelue prophetes stoyth
from out of their place: for they gaue com-
forte and consolation vnto Jacob and de-
liuered them faithfully. Howe shall we
praise zorobabel, whych was as a ringe
in the ryght hande?

So was Jesus also the sonne of Jose-
dec: these men in their tymes builded the
house, and sette by the Sanctuarie of the
Lorde agayne, whych was prepared for
an euerlastyng worshyppe. And Rebe-
myah is alwaye to be commended, which
set vp for vs the walles that wer broken
downe, made the portes and battes a-
gayne, and buylded oure houses of the
newe. But vpon earth is there no manne
created lyke Enoche, for he was taken
vp from the earth. And Joseph, whych
was Lorde of hys brethren, and the vp-
holder of his people: hys bones were re-
uered and kepte. Seth and Sem were
in greate honour among the people: and
so was Adam aboue all the beastes, when
he was created,

The .i. Chapter.

Of Symon the sonne of Oniah.



Simon the sonne of Oniah the
hype pryeste, whych in hys lyfe
set vp the house agayne, and in
his dayes made fast the temple.

The

Eccle. xvi.

Egge. ii. a
i. & l. d. iii. a
iii. & l. d. v. a

E
Egge. i. c.
ii. & l. d. vii. a

Gene. v. c.
Eccle. xlii. b.
Hebr. xi. a

ii. Mac. xxiii
ii. Mach. iii
and. iii.

Jesus the sonne of Sirach.

The herthe of the temple was founded
of hym, the double buyldyng and the hie
walles of the temple. In hys dayes the
welles of water flowed oute, and were
exceedyng full as the sea. He toke care
for hys people, and deliuered them from
destruction. He kepte hys citty, and made
it stronge, that it shulde not be besieged.
He dwelte in honoure and worshyppe a-
monge hys people, and enlarged the in-
traunce of the house and the courte. He
geueth lychte as the mornynge starre in
myddest of the cloudes, and as the mone
when it is ful. He shineth as the sunne in
the temple of God. He is as bryghte as
the raynbow in the faire cloudes, & flori-
sheth as floures and roses in the sprynge
of the reare, and as lylles by the riuers
of water. Lyke as the braunches vpon
the mounte Libanus in the tyme of So-
mer: as a fyre & incense that is kyndled:
like as an whole ornamēt of pure gold set
with al maner of precious stones: and as
an olme tre that is fruteful, and as a Si-
15 pres tre whiche groweth vpon hy. When
he put on þe garment of honoure & was clo-
thed wth al beuti, when he went to the holy
aulter to garnyshe the couering of the sac-
ruary: when he toke the porciōs out of þe
pyrestes hand, he him self stode by þe harthe
of the aulter, & hys bierbre round aboute
hym. And as braunches of Cedre tre vpon
the mount Libanus, so stode they rounde
aboute

Jesus the sonne of Sirach.

aboute him. And as the braunches of the olyue tre, so stode al the sones of Aarō in theyr glory. And þe myght sufficiently performe his seruice vpon the aulter, & garnish the offering of þe hiest god, he stretched out his hand & toke of the drinckoffring, & poured in of þe wine: and so he poured vpon þe bosome of the alter a good smell vnto the hiest Prynce.

Then began the sonnes of Aaron to synge, and to blow the trompetes, and to make a greete noise, for a remembraunce and prayse vnto the Lord. Then were the people afrated and fel doune to the earth vpon theyr faces, to worshyppe the Lord theyr God, and to geue thankes to the almyghtye God. They sung goodlye also wyth theyr voyces, so there was a pleasant noyse in the greete house of the Lorde. And the people in theyr prayer besoughte the Lorde the hiest, that he wold be mercyfull, till the honoure of the Lord wer persourmed. Thus ended they theyr ministracyon and seruice. Then wente he doune, and stretched oute his handes ouer the whole myltitude of the people of Israell, that they shoulde geue prayse and thankes oute of theyre lippes vnto the Lorde, to reioyse in his name. He began yet once also to praye, that he might openly shew the thanksgyuing before the hiest, nameli thus: O geue praise & thāks (yea al) vnto þe Lord our god, which hath
ouer

Jesus the sonne of Sirach.

euere done noble and greate thinges: whiche hath increased oure dayes from our mothers wombe, and dealt wth vs according to his mercie: that he wyl geue vs the ioyfulnes of hert, and peace for oure time in Israel. Which faithfully kepeth his mercie for vs euermore & alway deliuereth vs in due season.

D There be two maner of people that I abhorre fro my herte: as for the thyde, whom I hate, it is no people: They that sit vpon the mountaine of Samaria, the Philistines, and the folke people that dwel in Sichimis.

I Jesus the sonne of Sirach Eleazarus of Ierusalem, haue tokened vp these informacions and documentes of wysedome and vnderstandynge in this boke, & poured oute the wysedome of my herte. Blessed is he that exerciseth him self therein and who so taketh such to herte, shall be wise. If he doo these thynges he shall be strong in a.l. For the light of the Lord leadeth hym.

The .li. Chapter.

The prayer of Jesus the sonne of Sirach.

I Thanke the O Lord and King and prayse the O God my sauoure. I wyl reide prayse vnto thy name: for thou art my defender and helper, and haste preserved my bodye from destruction, from the snare of trayterous tongues, and from the
the

no. 72. 2. m. f.

Jesus the sonne of Sirach.

the lyppes that are occupied wth lyes.
Thou haste bene my helper from such as
stode vp agaynst me, and hast deliuered
me after the multytude of thy mercy, and
for thy holpe names sake. Thou haste de-
liuered me frome the roarynge of them
that prepared them selves to deuoure me,
oute of the handes of suche as soughte af-
ter my lyfe: from the multytude of them
that troubled me, and wente aboute to
sette fyre vpon me on euerye syde, so that
I am not brent in the myddest of the fyre.
From the deepe of hel, from an vncleane
tonge, from lying wordes, from the wic-
ked kyng, and frome an vnrpyghteous
tonge. My soule shal praise the Lorde vn-
to death, for my lyfe drewen vnto hell.

They compassed me round aboute on
euerye syde, and there was no manne to
helpe me. I looked about me, if ther wer a
ny man that wold socour me: & ther was
none. Then thoughte I vpon thy mercy
O Lorde, and vpon thy actes that thou
haste done euer of olde, namely, that thou
deliuerest suche as put theyr truste in the
and ryddest them oute of the handes of
the heathen. Thus lyfte I vp my prayer
from earth, and prayed for deliuerance
from death I called vpon the Lorde my
father, that he would not leaue me with-
out help, in the day of my trouble, & in the
time of the proud. I praised thy name co-
tinualli, yelding honour & thanks vnto it
And

Jesus the sonne of Sirach.

and so my prayer was heard. Thou savedst me from destruction, and delivertedst me from the vntygheous tyme. Therefore wyl I acknowledge and prayse the, and magnify the name of the Lorde.

When I was yet but yonge, or euer I went astray, I desired wisdom openly in my prayer. I came therefore before the temple, and sought her vnto the laste.

Then glorified she vnto me, as a grape that is sonne ripe. My hert reioised in her, then went my fote the right way, yea from youth vp sought I after her: I bowed downe mine eare & receiued her. I founde me much widdō, & prospered gretly in her. Therefore wil I ascribe the glorie vnto him, that geueth me wisdom: for I am aduised to do thereafter. I wil be gelous to cleue vnto the thyng that is good, so shal I not be confounded. My soule hath wrestled with her, and I haue bene diligent to be occupied in her. I lft vp mine handes an hre, then was my soule lightened thorowe wisdom, that I knowledged my foolishnes. I ordred my soule after her, she and I were one herte frome the beginninge, and I found her in clenenes. And therefore shall I not be forsaken.

My herte longed after her, and I gat a good treasure. Thorowe her the Lorde hath geuen me a new tonge, wherwith I wil praise him. O come vnto me ye vnterred, and dwel in the house of wisdom: wythdrawe

W. y. n. d. n. f.

Iesus the sonne of Sirach.

wythdraw not your selues from her, but
talke and commen of these thynges, for
your soules are very thyrstye, I opened
my mouth and spake: * Come and bye Eccl. iij.
wysedome without mouey, bome downe
your necke vnder her yoke, and your
soule shall receyue wysedome. She is
hard at hand, and is content to be found,
Beholde wyth your eyes, howe that I Eccl. vi. c.
haue had but lytle labour, and yet haue
founde much rest. Receiue wysedome,
and ye shal haue plenteousnes of siluer &
golde in possession. Lette your mynde
reioyse in hys mercye, and be not
ashamed of hys prayse. Worke
hys worke betymes, and
he shall gyue you your
rewarde in due

tyme. ¶

¶ (..) ¶

**The ende of the booke of Iesus
the sonne of Sirach, whych
is called in Latine
Ecclesiasticus.**

¶ (..) ¶

Bg. i.

The

The booke of the Prophete Baruch.

The fyrste Chapter.

Baruch wrote a booke duringe the captivite of Babilon, whych he redde before Jeconiah, and all the people. The Jewes sende the booke wyth money to Iherusalem to theyr brethern, to the entente that they shalde praye for them.



And Baruch dyd reade the wordes of this booke that Jeconiah the sone of Joachin kyng of Iudamight heare: and in the presence of all the people that were come to heare the booke: yea, and before al the noble kinges sonnes, before the lordes of the counsaile and elders: and before the whole people, from the lowest to the hyste, before all them that dwelte at Babilon, by the water of Sody: Whych when they heard it, wept, fasted, and prayed before the Lorde.

They made a colleccion also of money, accordynge to every mannes power, and sente it to Iherusalem vnto Joachyn the sonne of Helkiah, the sonne of Salon priest, wyth the other priestes: and to all the people whych were wyth hym at Iherusalem, what tyme as they had gotten the ornamentes of the temple of the Lorde (that wer taken away out of the temple) that

Of Baruch.

that they myghte brynge them agayne into the lande of Iuda, the .x. daye of the moneth Siban: namelpe, syluer vesselles (whiche Sederchiah the sonne of Josiah king of Iuda had made.) After that Nabuchodonosor kyng of Babylon had taken Iechoniah with all his prynces, lordes, and all the people, and ledde them captiue from Hierusalem vnto Babilon.

And they saied: * Behold, we haue sent you money, to bye you burnt offerings and incense withall: make you vnteuened bread, and offe for sinne vpon the aulter of the Lorde our God. * And pray for the prosperitie of Nabuchodonosor kyng of Babylon, and of Balchasar his sone: that their daies maye be vpon earthe, as the dayes of beauen: that god also may geue vs strength, and lyghten oure eyes: that we maye lyue vnder the defence of Nabuchodonosor kyng of Babylon, and vnder the proteccion of Balchasar bys sonne: that we may longe do them seruyce, and fynde fauoure in their syghte. Praye for vs also vnto the Lorde oure God, for we haue sinned agaynst the Lorde our God, to this daye is not his wrath turned yet awaye frome vs. And se that ye reade this booke (whiche we haue sente vnto you to be rehearsed in the temple of the Lorde) vpon the hye dayes, and at tyme conueniente.

Eccl. ii.

Thus,

Deut. xlii. c.
Iere. xlii. c.
1. Timo. ii. a

The Prophecy

Baruch. ii. 6
Dani. ix. 8

D Thus shall ye saye: The Lord our God
is rebellious, but we are worthy of confu-
sion and shame: lyke as it is come to passe
this day, vnto all Iuda, and to euery one
that dwelleth at Hierusalem: to our kings
princes, priestes, prophetes and to our fa-
thers. We haue sinned before the Lord
our God, we haue not put our trust in him
nor geuen him credence, we haue not ob-
eyed hym, we haue not hearkened vnto the
voyce of the Lord our God, to walke in
the commaundementes that he gaue vs.
Sence the day þ he brought oure forefa-
thers out of the lande of Egypt vnto this
present day, we haue bene euer a misbele-
uynge and an vnfaithful people vnto the
Lord our God, destroying our selves vt-
terly, and shynckynge backe, þ we should
not heare his voyce.

Wherfore ther are come vpon vs great
plages and diuerse curses, like as the lord
diuided by Moyses his seruaunte whiche
brought our forefathers out of the land of
Egypte, to geue vs a lande, that floweth
wyth mylke and honye, lyke as it is to
se this daye. Neuerthelesse, we haue not
hearkened vnto the voyce of the Lord our
God, accordynge to all the woordes of
the prophetes, whome he sente vnto vs
and to oure rulers: but euerye manne
folowed his owne mynde and wycked
ymaginacyon: to offre vnto strange gods
and

Leuit. xvi.
Deut. xxviii.

Of Baruch.

and to do euell in the syghthe of the Lorde
our God.

The.ii.Chapter.

The Jewes confesse that they suffer amply for their
synnes. The true confessyon of the churche. The
Jewes desyre to haue the wrath of God turned fro
them. The Lorde wyll that we obeye vnto payntes
although they be euell. He promysseth that he wyll
call agayn the people from captiuitie, and geue thā
a new and euerlastyng testamente.



Do the whiche cause the Lorde
our God hath performed bys Dani. ix. b,
deuice, wherof he certifyed vs
and oure heades that ruled in
Hierusalem, yea and our kyngs, our prin
ces, with all Israell and Iuda. And such
plages hath the Lord broughte vpon vs,
as neuer came to passe vnder the heauen,
like as it is fulfilled in Hierusalem, accor
ding as it is writte in the law of Moyses
that a man shuld eat the flesh of his owne
sonne, and the fleshe of bys owne dought
ter. Moreover, he hath deliuered them
into the handes of all the kynges, that
are rounde aboute vs (to be confounded
and desolate) and scattered them abrode
in all landes and nations. Thus are we
brought beneth & not aboue, for we haue
synned agaynst the Lorde God, & not ben
obediente vnto bys voyce. * Therefore
the Lorde oure God is ryghtuous and
we wythoure fathers (as reason is) are
brought to open shame, as it is to se this
daye. And as for these plagis that are
Bg.iii. come

Deut. xxvii. c.
iii. reg. vi. t
Treno. iiii. b.

B

Baruch. i. d

The Prophecy

come vpon vs alredye, the Lorde had deuised them for vs: yet wolde we not pray vnto the Lorde our God, that we mighte euerie manne turne frome his vngodlye wayes. So the Lorde hath caused such plagues to come vpon vs, for he is righteous in al his workes whiche he hath commaunded vs: which we also haue not done yet hearkened vnto his voyce, for to walke in the commaundements of y^e Lorde that he had geuen vnto vs.

Dani. ix. d

* And nowe O Lorde God of Israel thou that haste broughte thy people oute of the lande of Egypte wyth a myghty hande, wyth tokens and wonders, wyth thy greate power and outstretched arm: and haste gotten thy selfe a name, as it is come to passe this day, O Lord our God we haue synned, we haue done wyckedlye, we haue behaued oure selues vngodlye in all thy righteousnes. Turn thy wrath frome vs (we beseeche the) for we are but a fewe left amonge the heathen where thou haste scattered vs. Hear our prayers (O Lorde) and oure petitions, bring vs out of captiuitie, for thine owne sake: get vs fauoure in the syght of them whiche haue led vs away: that al landes may know, that thou art the Lorde our God, and that Israel & his generacion call vpon thy name.

Exod. vii.
xiii. and. ix

ii. Para. vi.

Deut. xxi. c
Ezay. xlii. c

O Lord, loke down from thy holi house vpon vs, encline thine eare, & heare vs.

For

Of Baruch.

For the deade, that be gone down to theyꝝ
graues, whose soules are oute of theyꝝ bo
dies, ascribē vnto the Lord nether praise
ner rightuousemakynge, but the soule
that is vered for the multitud of her sinis
which goeth on heauely & weakly, whose
eyes begynne to fayle, yea suche a soule
ascribeth prayse and rightuousnes vnto
the Lord. O Lord, we poure oute oure
prayers before the and requyre mercye
in thy syghte, O Lord our God, not for a
nye godlynesse of oure forefathers, but be
cause thou haste sente oute thy wraethe &
indignation vpon vs: according as thou
dydst threaten, by thy seruantes the pro
phetes saying.

* Thus saierh the Lord: Bow doune
your shoulders and neckes, and serue the
kyng of Babilon, so shal ye remayne stil
in the lande, that I gaue vnto your fa
thers. If ye wyl not do thys, ner heare
the voyce of the Lord your God, to
serue the kyng of Babilon, I shall de
stroye you in the cyties of Iuda, wyth
in Ierusalem and wythoute. I wyl al
so take frome you the voyce of myrth and
the voyce of ioye, the voyce of the bryde
grom & the voyce of the bryde, and there
shal no man dwel more in the land. But
they wold not hearken vnto thy voyce to do
þ king of Babilō seruice: & therfore hast
thou performed þ wordes þ thou spakest
by thy seruants the prophetes, namely

B. g. liii.

that

Jerem. x. vii.

e

The Prophecy

that the bones of our Kinges, & the bones of our fathers shoulde be translated oute of their place.

And lo, nowe they are laied oute in the heate of the Sunne, and in the cold of the nyghte, and dead in greate miserye: with hanger, with sword, wyth pestilence, and are clene caste forthe. As for the temple wherein thy name was called vpon, thou hast layd it wast, as it is to se this day: & that for the wickednes of the house of Israel and the house of Iuda. O Lord our God thou hast increased vs after all thy goodnes and accordynge to all that greate lounge merce of thyne, * lyke as thou spakest by thy seruante Moyses, in the daye when thou dyddest commaund him to worpe thy law before the childe of Israel, saying: If ye wil not hearken vnto my voice, then shall this great multitude be turned into a very smal people: For I wil scatter them abroad. For with standing I am sure that this folke wyll not beate me: for it is an herd necked people. But in the land of theyr captiuitie they shall remember them selues, and learn to knowe, that I am the Lord their God, when I geue them an herte to vnderstand and eares to heare. Then shall they praise me in the land of theyr captiuitie, & thinke vpon my name. Then shall they turn them from theyr hard backes, and frome theyr vngodlines: Then shall they remember the

Leuit. xvi. d.

Dee. iiii. d.
and. xvi. d.

And thus was the
prophecy fulfilled

Of Baruch.

the thynges, that happened vnto their
forefathers whych synned agaynst me.
So wyl I brynge them agayne into the
land, whiche I promysed with an oth vnto
theyr fathers Abraham, Isaac and Ia- Heb. lvi. c.
Ier. lvi. b.
Spec. xxi. b.
cob: & they shalbe Lordes of it, yea I wil
increase them, and not minish them. And
I wyll make another couenaunte wpth
them: such a one as shal endure for euer:
namely, þ I wil be theyr God, & they shal
be my people: & I wil no moze dryue my
people the chyldren of Israell, oute of the
land that I haue geuen them.

The. iiii. Chapter.

The people continuethe in theyr prayer begone for
theyr deliuerance. The prayser wyrdome onto the
people, shewing that so great aduersities came vnto
them for the dysplyng therof. Onlye God is the
finder of wysdom. Of the incarnation of Chyste. I

And now O Lorde almyghtye,
thou God of Israell: oure soule
that is in trouble, and oure spi-
rite that is vexed, cryeth vnto
the: heare vs (O Lorde) and haue ppyty vpon
vs for thou art a merciful God: be gra- Cp. l. a.
cious vnto vs, for we haue synned before
the. Thou endurest for euer, shouldest we
then vtterlye perishe? O Lorde almyghty: Dan. iii. c.
Ier. li. c. iii. a.
and. v. c.
thou God of Israell: Heare now the
prayer of the deade Israelites & of theyr
chyldren whych haue synned before the
and not harkened vnto the voyce of the
Lord theyr God, for the which cause these
plages hange now vpon vs. O Lord, re-
member

The Prophecy

Psalm. lxxviii. a

member not the wickednes of our forefathers, but thyncke vpon thy power and name nowe at this time, for thou art the Lord our God, and the (O Lord) wyl we prayse. For thou haste put thy feare in our barres, to the intent that we shuld call vpon thy name, and prayse the in our captiuitie: & that we mighte turne from the wickednesse of our forefathers, that sinned before the.

Psalm. lxxix. a.

Behold, we are yet this day in our captiuitie, wher as thou haste scattered vs, to be an abomination, curse, and sinne: like as it hath happened vnto our fathers also because of all their wickednes and departing from the. O Israel heare the commandmentes of lyfe: pondre them well with thine eares, that thou maiest learne wisdom. But how happeneth it Israel that thou art in thine enemies lade? thou art wahren old in a straunge countre, and defiled with the dead. Why art thou become like the, that go doune to their graues? Euen because thou hast forsaken the wel of wisdom. For if thou haddest walked in the way of God, truly thou shuldest haue remained stil safe in thine own lad.

Jerem. li. b
Psal. lxi. a.
and, lii. a

Psalm. xix. b
and. cxix. c

O learne then wher discrecion is, wher vertu is, wher vnderstandinge is: & thou maiest know also fro wher cometh long life, a necessary living, the light of eyes & quietnes. Who euer found out her place, or who came euer into her treasures.

Where

25

Of Baruch.

Where are the princes of the Heathen
become and such as ruled the beastes vp=
on the erth? They that had their pastime
with the foules of the aire, they that hooz
ded vpsiluer and gold (wherin men trust
so much) and made no ende of their gathe
rynge? What is worth of them that cop=
ned syluer, and were so careful, and could
not bynge their workes to passe? They
be rote out, and gone doune to hell, and
other mē ar come vp in their steade? Yōg
men haue sene light, and dwelt vpo earth
but the waye of refozmacyon haue they
not knowen, no; vnderstande the pathes
therof: neyther haue their chyldren recei=
ued it, yea right far is it from them. It
hath not bene hearde of in the land of Ca
naan, nether hath it bene sene at Thema.

The Agarenes sought after wysdome, D
but that whyche is earthly, like as y mat
chauntes of the lād do. They of Theman
are sōning also, & thei labo; for wysdome
& vnderstāding: but the way of true wise=
dō they know nor, nether do they thynke
vpo y pathes therof. O Israel, how great
is the house of God? & howe large is the
place of his confession? Gret is he, & hath
none end: he & vnnemesurable. What is be=
come of those famous giauntes, that wer
so gret of bodies, & so worthy mē of war?
Those had not the Lorde chosen, neyther
haue they found the way of refozmacion,
ther=

Deute. xxxi. e
Iere. xlii. d
Psalme. cl. v.

The Prophecy

therefore were they destroyed: and for so much as they had no wisdom, they perished because of their follynes.

¶ Who hath gone up into heauen, to take wisdom there, and brought her down from the cloues? Who hath gone over the sea to fynde her, and hath chosen her aboute golde, and so brought her hyther? No man knoweth the wayes of wisdom, neither is there anye that can selc out her pathes. But he that knoweth all thynges, knoweth her, and he hath found her out with his foreknowledge. The same is he which prepared the earth at the beginning, & filled it with all maner of foules and beastes. When he sendeth out the lychte, it goeth: and when he calleth it agayne, it obeyeth him with fear. The starrs kepe their watche, and geue their light, yea, and that gladly. When he calleth them, they saye: here we be. And so with chearefulness they shewe lychte vnto hym that made them. This is our God, & ther shal none other be compared to him: It is he that hath founde out all wisdom, and hath geuen her vnto Jacob his seruant, and to Israel his beloued. Afterward did he shew him self vpon earth, and dwelt among men.

The. liii. Chapter.

¶ The rewarde of them that kepe the lawe, and the punishment of them that despise it. A comfortyng of the people beinge in captiuitie. A complaynte of Ierusalem, and vnder the figure thereof, of the church. A consolation and comfortyng of the same.

This

Gene. i.
Iosa. i. c.
Eccl. xxi. viii. b
Eccl. xlv. a.

Psal. cxlviii. a
Deute. xlii. a.

Ihon. i. a.
1. Ihon. i. a.

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Of Baruch.



This is the booke of the commaun-
dementes of God, and the law
that endureth for ever. All they
that kepe it shall come to lyfe:
but such as forsake it, shall come to deathe.
Turne the O Jacob, and take hold of it:
walke by this way thowowe bys bryght-
nesse and shyne. Beue not thynne ho-
noure to another, and thy worshippinge to a
straunge people. O Israel, howe happye
are we, seinge that God hath shewed vs
suche thynges as ar pleasaunt vnto him?
Be of good cheare thou people of God, O
thou auunciente Israel. Nowe are ye sold
amonge the heathen, howebe it, not for
your vtter destruccio: but because ye pro-
uoked God the Lorde to wrathe and dys-
pleasure, therefore were ye deliuered vn-
to your enemies, for ye displeased the euer-
lasting God that made you, offeryng vnto
deuels and not to God. Ye haue forgottē
him that brought you vp, and your kytte
haue ye greued, O Ierusalem.

Isai. xliii. b.

When she sawe that the wraih of God
was comming vpon you, she sayd: Hecke
O ye that dwel about Sid, for God hath
brought me into great heuinesse: & why?
I se þ captiuitie of my people, of my sōns
& daughters, which the euerlasting God
wyl brynge vpon them. With ioye dyd I
nourish them, and now must I leaue them
with weppynge and sorowe.

Let no man reioyce ouer me widdowe
and

The Prophecy

and forsaken: whyche for the synnes of my chyldre am desolat of euery mā. For why they departed from the lawe of God, they wolde not knowe hys ryghteousnes, nor walke in the waye of hys commaundementes: & as for the pathes of the truthe and godlynesse, they hadde no luste to go in them.

**Deut. xxxviii. &
Jerem. vi.**

I O ye dwellers aboute Sion, come and lette vs call to remembraunce the captiuitie, that the euerlastyng God hath brought vpon my sonnes and my daughters. He hath brought a people vpon the from far, an vncurtuous people and of a straunge language: whyche neyther regarde the old, ner ppty the yonge.

These haue carryed away the deare beloved of my wyddowes, leauynge me alone, bothe desolate and chyldlesse. But alas, what can I helpe you? Now he that hath brought these plagues vpon you, deliuer you also fro þ hands of your enemies.

**Deut. xlii. &
and, cxi. &
Psalm. cxxx. &**

Go your way (O my children) go your way: for I am desolat & forsaken, I haue put of the clothyng of peace & put on me the sack cloth of prayer, & for my time I wil cal vpon þ most hiest. Be of good chear O my childre, cry vnto the Lord, & he shal deliuer you fro the power of þ wyrces, your enemyes.

For verelye, I haue euer a good hope of youre prosperous health: yea a verie gladnesse is come vpon me from the holy

one

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Of Baruch.

one, because of þy mercy that ye shal haue
of our euerlasting sauoure.

With mourning and weping did I let
you go fro me, but with toy & perpetuall
gladnes, shal the Lord bring you againe
vnto me. Lyke as the neyghbours of Si-
on sawe youre captiuitie frome God: E-
uen so shal they also see shortlye youre
healthe in God, whiche shal come on
you wth greate honoure and euerla-
stynge worshyppe.

* O my chyldren, suffer pacyently the
wrathe that shal come vpon you. For the
enuemye hath persecuted the, but short-
lye thou shalt see hys destruccion, & shalt
tread vpon hys necke. My derlyngs haue
gone rough harde wayes, for they ar led
awaye as a flock that is scattered abroad
with þy enemies. But be of good comforte
(O my chyldren) and cry vnto the Lord:
For he that led you away, hath you yet in
remembraunce: & like as ye haue bene min-
ded to swaue from your God, so shal ye
nowe endeavour your selues. x. times more
to turne againe, & to seke him. For he that
hath brought these plagues vpon you, shal
bring you euerlasting toy againe wth your
health. Take a good hert vnto the, O Je-
rusalem: for he which gaue the that name
exhorteth the so to do.

The wycked doers that nowe put the
to trouble, shal perishe: and suche as haue
reioysed at thy fall, shal be punished.

The

II. Reg. xvi. s

E

Esay lv. b

Ier. L. a. b. c

The prophecy

The cityes whom thy children serue, and that haue carped awape thy sonnes, shalbe correct. For lyke as they be nowe glad of thy decay, so shal they mourne in their owne destruction. The ioy of theyr multitude shalbe taken away, & their cheare shalbe turned into sorow. For a fyre shall fal vpon them from the euerlasting God, longe to endure: & it shall be inhabited of deuels for a greate season.

The.v. Chapter.

Jerusalem is moued vnto gladdenes for the retorne of her people, and vnder the figure thereof, the church.



Jerusalem, loke aboute the towarde the east, and behold the ioy that cometh vnto the fro God. For so, thy sonnes (whom thou haste forsaken, and that were scattered abroad) come gathered together fro the east and west, reioysynge in the worde of the hely one, vnto the honour of God.

Put of thy mournynge clothes (O Jerusalem) & thy sorow, and decke the with the worship and honoure, that cometh vnto the from God, wyth euerlasting glory. God shal put the cloke of rightousnes vpon the, and sette a crowne of euerlastynge worshyppe vpon thyne heade: for vpon the wyll God declare bys byghtenesse, that is vnder the heauen: Yea an euerlastynge name shall be geuen the of God, with peace of ryghteousnesse, and the honoure of Goddes seare.

Arise

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Of Baruch.

Arise O Jerusalem, stande vp on hye:
loke aboute the towarde the east, and be-
holde thy chyldre gathered from the east,
vnto the west, whiche reioyce in the holy
worde, haupnge God in remembraunce.
They departed from the one fote, & were
led away of their enemyes: but now shal
the Lorde bypunge them carryed wyth ho-
noure, as chyldren of the kingedome. For
God is purposed to bring down al stoure
mountaynes, yea and all hye rockes, to
fyll the valleyes, and so to make them e-
uen with the grounde, that Israell maye
be dyligente to lyue vnto the honoure of
God. The wooddes and al pleasaunt trees
shal ouer shadowe Israell, at the commaun-
demente of God. For hyther shal God
bypunge Israel with ioyful mirth, and in
the light of his maiesty: with the mercy &
rightuousnes, that cometh of him selfe.

The. vi. Chapter.

A copy of the epyllle that Jeremy sent vnto the Jem-
es, whych were led away prissoners by the kynge
of Babylon: wherein he certifieth them of the thing
that was commaunded him of God.

BEcause of the syns that ye haue
done agaynste God, ye shall be
led awaye captiue vnto Ba-
bylon euen of Nabuchodonos-
sor the kynge of Babylon. So when
ye be come into Babylon, ye shall re-
mayne there manye yeares, and for a
longe season, namelpe. vii. generacions:

Thy. i.

and

Jer. xxv. a, b

The Prophecy

Esay. xlvi. b.
Isai. xlv. a
Sapi. xlii.
and xlii.

and after that wyl I brynge you aways
peaceablye frome thence. * Howe shall
ye se in Babylon, goddesses of golde, of syl-
uer, of wood & of stone, dozne vpon mens
shulders, to cast oute a fearfulness before
the heathen. But loke that ye do not as
the other: be not ye astroyed, and let not þ
feare of them overcome you.

Deut. vi.

Deute. vii. c

Therefore, when ye se the multitude of
people worshyping them beynd and
before, say ye in your hertes: * O Lord, it
is thou, that oughtest onelye to be wor-
shipped. Myne aungel also shal be wryth
you, and I my selfe wyl care for youre
soules. As for the tymber of those goddesses
the carpenter hath polished them: yea,
gylted be they, and layed ouer wryth syl-
uer, yet are they but vayne thynges, and
cannot speake. Lyke as a wenche that
loueth peramours is crymlye decked,
euen so are these made and hanged wryth
golde. Crownes of golde betwylve haue
they goddesses vpon theyr heades: so the
pyettes them selfs take the gold & siluer
from them, & put it to theyr owne vses:
yea, they geue of the same vnto barlots, &
crym theyr whores wylthal: agayne, they
take it fro the whores, & deck theyr gods
therwylth. * Yet can not these gods deliuer
them selfes from ruste and mothes. Whē
they haue couered them wylth clothynge of
purple, they wylpe theyr faces for the dust
of the temple, wherof there is much among
them.

Iere. x. a.

Howe of m...

Of Baruch.

them. One hath a scepter in hys hande,
as though he were iudge of the country,
yet can he not slaye suche as offend him.
Another hath a swerde or an axe in hys
hande: for all that is he neyther able to
defende hym selfe frome battayl, nor fro
murderers.

By thys ye maye understande, that
they be no goddes: therfore se that ye nei
ther worshyppe them, nor feare them.

For lyke as a vessel that a man useth is
nothyng worthe when it is broken, euen
so is it with theyr goddes. When they be
set vp in the temple, theyr eyes be full of
dust, thorough the fete of those that come
in. And lyke as the doores are shutte in
rounde aboute vpon hym, that hath of
fended the kyng: Or as it were a dead bo
dy kepte besyde the graue: Euen so the
priestes keepe the doores with barres,
and lockes, lest theire goddes be spoyled
with robbers. They sette vp candelles
before them, yea verely and that many,
whereof they can not se one, but euen as
blockes, so stande they in the temple. It is
sayd þ the serpents & wormes which come
of the earth, gnaw out theyr herts, eating
them & their clothes also: & yet they fele
it not. Theyr faces are blacke, thorough þ
smoke that is in the temple. The owles,
swalowes, and byrdes sit vpon them, yea
and the cattes run ouer theyr heades.

By thys ye may be sure that they are
not

The Prophecy

not goddes, therfore feare them not. The golde that they haue, is to make the beu- tyful: for all that, except some body dight of they: rust, they wyl geue no shine: and when they were cast into a fourme, they felte it not. They are boughte for money, and haue no bryth of lyfe within them.*

Esay. xlii. b.

They must be borne vpon mens shoulders, as those that haue no fete: whereby they declare vnto men, that they be nothyng worthe. Confounded be they then that worshyppe them. For if they falle to the ground, they cannot rise vp againe of the selfes. Yea, though one helpe them vp and sette them ryght, yet are they not able to stande alone: but muste haue proppes set vnder them, lyke deade men. As for the thyng that is offred vnto the, their priestes sell it, and abuse it: yea, the priestes wy- ues take thereof, but vnto the sycke and poore they geue nothing of it, the women wyth chyld and the meustruous lay han- des of their offrynges. By this ye may be sure, that they are no gods, therfore be not ye afraid of the. From whence cometh it then that they be called gods? The women sit before the gods of siluer, gold and wood, & the priests sit in their temples, haupng open clothes, whose heades & beards are shauē and haue nothing vpon their heads: roa- ring and crieng vpon their gods, as men do at the feaste, when one is deade.

The

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The Prophecy

The priests also take away the garments of the ymages, and decke theyr wyfes and chyldren withal. Whether it be good or euil that any man do vnto the they are not able to recompence it: they can neyther sette vp a kynge nor put him doune. In lyke maner they may neyther geue ryces, nor rewarde euil. * Though Eccle. v. 8
a man make a vowe vnto them and kepe it not, they wyl not requite it. They can not restore a bliude man to hys syght, nor helpe any man at his uede. They ca shew no mercye to the widdow, nor do good to the fatherles. Their goddes of wood, stone, golde and siluer, are but even as other stones, that be hewen of the mountayne. They that worshippe them, shal be confounded. Howe shoulde they then be taken for goddes? pea, how dar men call them gods? And though the Caldees worshipped the not, hearinge that they were but domme and coulde not speake, Yet they them selues offer vnto Belle, and would sayne haue hym to speake: as who saie, they coulde fele, that may not moue. But when these menne come to vnderstandynge, they shall forsake them, for their Goddes haue no selynge. A greaie sorte of women gyde wyth coardes syt in the stretes, and bourn e olyue berres. Now if one of them be conueyed awaye, and lye wyth anye suche as come by: he casteth her neyghbour in yte: because

The Prophecy

she was so worthelp reputyd, nor her
coarde broken. Whatsoeuer is done for
them, it is but vayne and lost: How may
it then be thought or sayed, that they are
goddes? Carpenters and goldsmithes
make them, neyther be they anye other
thyng, but euen what the worcke men
wyl make of them. Yea, the goldsmithes
them selues that make them, at of no lōg
continuance: How should then the thi-
nges that are made of them, be goddes?
Vayne therfore are the thynges (yea, ve-
rye shame is it) that they leaue behynde
them for theyr posterityte. For as soone
as there cometh anye warre or plage
vpon them, then the priestes ymagyne,
where they maye hyde them selues wth
them. How cā men thinke then that they
be goddes, whiche neyther maye defend
them selues frome warre, nor deliuer the
fro misfortune? For seinge they be but of
wood, of stone, of syluer & of golde: all peo-
ple and kynges shall knowe her after,
that they be but vayne thynges, yea it shal
be openly declared, that they be no gods:
*but euen the verye workes of mennes
hands, and that God hath nothing to do
with them. They can set no kinge in the
land, nor geue raine vnto men. They can
geue no sentence of a matter, neyther defend
the land from wrong: For they are not a-
ble to do so much as the crow, that flyeth
betwixt heauen and earthe.

When

Psal. cxb.
Sapient. xlii. b

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Of Baruch.

When there happeneth a fyre into the house of those gods of wood, of siluer and of golde, the priestes wyl escape and saue them selues, but the gods burne as þe balles therin. They cannot withstande any kynge or battell: howe maye it then be thought or granted that they be goddes? Moreouer these gods of wood, of stone, of gold & syluer maye nerher defend the selues fro theues nor robbers: yea the very wicked are stronger then they. These strype the out of their apparel, þe they be clothed withall, these take their golde and syluer from them, and so get them awaye: yet can they not helpe them selues. Therefore it is much better for a man to be a kinge and so to shewe his power: or els a profitable vessell in a house, wherein he that oweth it, myghte haue pleasure: yea or to be a doze in a house, to kepe such thynges safe as be therein the to be such a vain god. The Sunne, the Moone and all the starres when they geue their shyne and light are obedyente, and do men good. When the lyghtninge glistereth, al is clere: The wynd bloweth in euery countrey, & what God commaundeth the cloudes to goo roundabout the whole world, they do as they are bidden: when þe fyre is sent downe from aboue and commaunded, it burneth by hylles and woodes: But as for those Goddes, they are not lyke one of these thynges, neyther in beuty nor strength.

Hy. iiii.

Wherefore

The Prophecy

Wherfore men shuld not thinke ner say þ
they be gods, seing they can neither geue
sentence in iudgement, noz do men good.
For so much as ye are sure that they be no
gods, then feare them not: For they can
neither speake euel ner good of kynges.
They can shewe no tokens in heauen for
the heathen, neither shine as the Sunne,
ner geue lyghte as the Moone: yea the
vntreasonable beastes are better thē they,
for they can get them vnder the rose, & do
thē selues good. So can ye be certified by
no maner of meanes, þ they be gods: ther
fore feare them not. For lyke as a fraybog
garde in a garden of Cucumbers kepeth
nothyng, euen so are theire Goddes
of woode, of syluer and golde: and lyke
as a whytethorne in an orcharde, that e-
uer ye bynde spitteth vpon: yea lyke as a
deade bodie that is caste in the darcke.
Euen so is it wyth those Gods of wood,
syluer and golde. By the purple and scar-
let which they haue vpon them, & soone fa-
deth awaye, ye may vnderstād that they
be no gods, yea they them selues shall be
consumed at the last, which shalbe a gret
cōfusiō of þ land. Blessed is the godly mā
that hath no Images, and worshippeth
none, for he shalbe far from repzoise.

The end of the Propbet Baruch,
which is not in the Canon
of the Hebrue.

The

The songe of
the thre childzen whiche were
put into the hote burning Ouen.

The common translation readeth
this songe in the.iii.

Chapter of Daniell.



And they walked
in the myddest of
the flame praisynge
God and magnyfy-
fynge the Lorde.
Asaryab stode vp
and praid on this
manner, Euen in
the myddest of the
fyre opened he his mouth, and sayd: Bles-
sed be thou (O Lord God of our fathers)
tyght worthy to be praysed and honou-
red is that name of thyne for euermore:
for thou art tyghtuous in all thynges
that thou haste done to vs: Yea saythfall
are al thy workes, thy wayes are tyght,
and thy iudgementes true. In al the thin-
ges that thou haste brought vpon vs, and
vpon the holy city of our fathers euen Je-
rusalem, thou haste executed true iudge-
ment: yea accordyng to right and equitie
hast thou brought these thynges vpon vs
because of oure synnes.

For why? we haue offended, and done
wyckedlye, departynge fr om the: In
all thynges we haue trespassed and not
obeyed

Dani. ix. r

Baruch. ii. b

The song of the three chyldren.

Jerem. II. b

**Gene. xv. c.
xvii. c. xxi. a
Deut. x. b**

obeyed thy cōmaundementes, ner kept the,
nether done as thou hast bidden vs, that
we might prosper. Wherfore al that thou
hast brought vpon vs, and euery thyng
that thou hast done to vs, thou hast done
them in true iudgemente: As in deliue-
ryng vs into the handes of oure enemies
amonge vngodly and wicked abhompna-
cions, and to an vnrighytuous kynge, yea
the mooste frowarde vpon earthe. And
now we may not open oure mouthes, we
are become a shame and reprofe vnto thy
seruautes, and to them that worshyppe
the. Yet for thy names sake (we beseech y)

geue vs not vp for euer, breake not thy co-
uenant, and take not awaye thy mercye
from vs, for thy beloued Abrahams sake,
for thy seruaunte Isaacs sake, and for
thy holpe Israels sake: to whome thou
hast spoken and promised that thou wol-
dest multiply their sede as the starrs of
heauen, and as the sand that lyeth vpon
the sea shore. For we (O lord) are become
les then any people, & be kept vnder this
day, in all the world, because of oure sins:
So that now we haue nether prince, duke
prophet, burnt offering, sacrifice, oblatiō,
incense, ner Sanctuary before the.

Neuertheles in a contryte hert and an
humble spirite let vs be receiued that we
may obtayne thy mercye. Lyke as in the
burntofferinge of rams & bullockes, and
lyke as in a thousand of fat lābes: so lette

our

Monmouth

The song of the thre children.

our offeringe be in thy syght this daye,
that it may please the, for ther is no con-
fession vnto them that put their truste in
thee. And nowe we folowe the wyth
all oure hearte, we feare the, and seeke
thy face. But vs not to shame, but deale
to vs after thy loupnge kyndnesse and ac-
cording to the multitude of thy mercies.
Helpe vs by thy miracles (O Lorde) &
gette thy name an honoure: that all they
whiche do thy seruantes euell, maye be
consolided. Let them be ashamed thorow
thy almyghtye power, & let their strenght
be broken: that they may know how that
thou only art the Lorde God, and honour
worthy thorowout all the world.

And the kynges seruantes that put
them in, ceased not to make the ouen hote
with wild fyre, dype strawe, pitch, & fag-
gotes: so that the flame went out of the o-
uen vpo a. xlii. cubites: yea it toke away
and bzent vp those Caldees, that it gatte
holde vpon besyde the ouen. But the An-
gell of the Lorde came downe into the o-
uen to Arioch & thys felowes, and smote
the flame of þ fire out of the ouen, & made
þ midst of the ouen as it had bene a colde
wind blowing: so that the fire neither tou-
ched them, greued them, ner dyd the hurt.
The these thre (as out of one mouth) prai-
sed, honored, & blessed god in þ forname, say-
yng: Blessed be þ, O Lorde God of oure
fathers: for thou art prayse and honoure
worthy

1. Pet. ii. a
Rom. x. c.
Esa. xlviii. d.
Roma. ix. g.

Psalm. lxxi. c.

The songe of the thre children.
Worthye, yea and to be magnifyed for e-
uermore. Blessed be the holy name of thy
glorie, for it is worthy to be prayseed, and
magnified in al worldes. Blessed be thou
in the holy temple of thy glorie, for aboue
all thynges thou arte to be prayseed, yea
and more then worthy to be magnified
for euer. Blessed be thou in the trone of
thy kyngdome, for aboue al thou art wor-
thy to be well spoken of, and to be more
then magnified for euer. Blessed be thou
that lokest thow we the depe, and syttest
vpon the Cherubins: for thou art worthy
to be prayseed, and aboue al to be magni-
fied for euer. Blessed be thou in the firma-
ment of heauen, for thou art prayse & ho-
nour worthy for euer.

Psalm. cii. c.
and. cxlix. a

O all ye workes of the Lorde, speake
good of the Lord: prayse hym and set him
vp for euer.

O ye angels of the Lord, speake good of
the Lord: prayse him, & set him vp for euer.

O ye heauens speake good of the Lord:
prayse him, and set him vp for euer.

O al ye waters that be aboue the firma-
ment, speake good of the Lord: praise him
and set him vp for euer.

O all ye powers of the Lord, speake good
of the Lorde: prayse him, and sette him vp
for euer.

Psalm. cxlix. a

O ye Sunne and Moone speake good
of the Lorde: prayse him, and set hym vp
for euer.

O ye

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The songe of the thre childzen.

O ye stars of heauen, speake good of the
Lord: praise him and set hym vp for euer. **Psal. cxxxvi.**

O ye shewers & dew, speake good of the
Lord: praise him, and set him vp for euer.

O al ye winds of God, speake good of
Lord: praise him, and set him vp for euer.

O ye fire & heat speake good of the Lord
praise him, and sette hym vp for euer.

O ye winter & sommer, speake good of
the Lord: praise him, & set him vp for euer.

O ye dewes and frostes, speake good of
the Lord: praise him & set him vp for euer.

O ye frost and colde, speake good of the
Lord: praise him, and set hym vp for euer.

O ye yse and snowe, speake good of the
Lord: praise him, and set him vp for euer.

O ye nights and daies, speake good of
the Lord: praise him & set him vp for euer.

O ye light and darkenes speake good of
the Lord: praise him, & set him vp for euer.

O ye hyghynnges and cloudes, speake
good of the Lorde: prayse hym and sette
him vp for euer.

O lette the earthe speake good of the
Lorde, yea lette it praise him, and set hym
vp for euer.

O ye mountaynes and hylles, speake
good of the Lorde: prayse hym, and sette
him vp for euer.

O all ye grene thynges vpon the earth,
speake good of the Lord: praise him, & set
him vp for euer.

O ye welles speake good of the Lord:
praysse

The song of the thre chyl dren.
praise him, and set him vp for euer.

O ye seas and fouds, speake good of the
Lord: prayse hym and set hym vp for euer.

O ye whales & all that lyue in the wa-
ters, speake good of the Lord: praise him
and set him vp for euer.

O al ye foules of the aire, speake good
of the Lord: prayse hym, and set hym vp
for euer.

O al ye beastes and cattel, speake good
of the Lord: prayse hym, and sette hym vp
for euer.

O ye chyl dre of men, speake good of the
Lord: praise him, and set him vp for euer.

O let Israell speake good of the Lord:
prayse him, and set hym vp for euer.

O ye priests of the Lord, speake good of
the lord, praise him, & set him vp for euer.

O ye seruauntes of the Lord, speake
good of the Lord: prayse hym and sette
hym vp for euer.

O ye spirites and soules of the righteous
speake good of the Lord: prayse him, & set
hym vp for euer.

O ye bolp & humble men of hert, speake
ye good of the Lord: prayse ye hym, and
set hym vp for euer.

O Ananias Azarias & Mysael, speake
ye good of the Lord: prayse hym, and set
hym vp for euer. Whiche hath deliuered
vs from the hell, kept vs from the hande
of deathe, tydde vs from the myddeste of
the burninge flame, and saued vs euen in
the

Psalm. cxlii. a
cxliii. a. and
cxlv. a
Apo. xii. a

Act. xxi. c.

Eccl. xlii. a

Howe

The songe of the thre children.
the myddest of the fyre. O geue thanckes
therefore vnto the Lorde: for he is kynde
harted, and his mercy endureth for euer. Psal. cx. a
and. cxi.
O all deuout men, speake good of þe Lord,
euen the God of all gods: O prayse hym,
and geue hym thanckes, for his mercy en-
dureth worlde without ende.

The storye of Susanna,
which is the. xiii. Chapter of Da-
nyell, after the Latyne.



Here dwelt a man
in Babylon, called
Joachym, þe toke
a wyfe, whose
name was Susan-
na, the daughter of
Helchiah, a verie
fayre woman, and
suche one as fear-
ed God. Her father and mother also
were godlye people, and taughte theire
daughter accordyng to the lawe of
Moyses. Nowe Joachim her husbaude
was a greatesche man, and had a fayre
orcharde toynge vnto his house. And
to hym resorted the Jewes comenlye, be-
cause he was a man of reputacion amonge
them.

The

The storie of Susanna.

The same yere were there made two iudges, such as the Lordespeaketh of: All the wickednesse of Babilon, cometh from the elders (that is) from the iudges, which the same to rule the people. These came ofte to Joachims house, and all such as hadde anye thinge to do in the law, came thither vnto them.

B Nowe when the people came agayne at after noone, Susanna wente into her housbandes orchard, to walke. The elders seing this, that she wente in dayly, and walked, they burned for lust to her, yea, thei wer almost out of theyr wittes, and cast doune theyr eyes, that they shuld not se heauen, nor remembre that God is a righteous iudge. For thei wer both wounded with þe loue of her, neyther durste one shewe another his grefe. And for shame they durst not tel her theyr inordinat lust that they wold fayne haue hadde too do with her. Yea they layed wayte for her earnestly fro day to day, that they might (at the lest) haue a sight of her. And þe one said to another: Wy, let vs go home, for it is dinner time. So they went their waye from her.

When they returned agayne, they came together encurtyng oute the matter betwixt them selfs: yea, the one told the other of his wicked lust. Then appointed they a tyme when they myghte take Susanna alone.

At

Howe gynneth

The storie of Susanna.

It happened also, that they spyed out
a conuenient tyme, when she wente forth **C**
to walke (as her maner was) and no bo-
dy with her, but two maidens, & thought
to wash her selfe in the garden, for it was
an hore season: And ther was not one per-
son there, except the two elders, that had
hid them selves, to beholde her. So she sai- **Exod. ii. a**
ed to her maidens: go fet me oile and sope **ii. Reg. xi. a**
and shut the orcharde doore, that I maye
washe me. And they dyd as she bad them,
and shut the orchard doze, and went oute
thē selves at a backe doze, to fet the thyng
that she had commaunded: but Susanna
knewe not that the elders laye ther byd
wth in. Nowe when the maydens were
gone forth, the two elders gat them vp:
and ranne vpon her, sayinge: nowe the
orcharde dozes are shut, that no man can
se vs, we haue a lust vnto the, therfore con-
sent vnto vs, and lye wyth vs.

If thou wilt not, we shal byrnye a testi- **D**
monial against the: that ther was a yong
felowe with the, & that y^e hast sent awaye
thy maidens fro the for the same cause.
Susanna spyghed, and sayde: Alas, I am
in trouble on euerpe side. Though I fo-
lowe youre mynde, it wyl be my deathe:
and if I consente not vnto you, I canne
not escape youre handes. Well, it is bet-
ter for me too falle into youre hande
wthoute the deede doyng, then to sinne
in the spyghte of the Lorde: and wyth that
It. i. she

The story of Susanna.

She cryed oute wyth a loud voice: the elders also cryed out agaynst her.

Then ran there one to the orcharde doze, and smote it open. Nowe when the seruauntes of the house herde the crye in the orcharde they rushed in at the backe doze to se what the matter was. So whē the elders told them, the seruauntes wer greatelye ashamed: for whye there was neuer suche reporte made of Susanna.

On the morowe after came the people to Joachim her housebande, and the two elders came also, ful of mischeuous imaginations agaynst Susanna, to byrnyng her vnto deathe, and spake thus before the people: Sende for Susanna the daughter of Helkias, Joachims wife. And immediately they sent for her. So she came with her father and mother, her children and all her kintred. Nowe Susanna was a tender personne, and maruelous fayre of face. Therefore the wicked men commaunded to take the clothes from her face (for she was couered) that at the leaste, they might so be satisfied in her beutie. Then her frendes, yea, & al they that knew her, beganne to wepe.

These two elders stode vp in the midst of the people, and layed theyr handes vpon the heade of Susanna, which wepre, and loked vp toward heauen, for her bett hadde a sure truste in the Lorde. And the elders sayed: As we were walking in the orcharde

Leuit. xxiv. c.

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The storie of Susanna.

Orcharde alone, this woman came in to
her two maydens: whome she sent away
from her, and spatted the orchard dores.
With that, a yonge fellowe (which there
was dyd) came vnto her, and laye wth her.
As for vs, we stode in a corner of the
Orcharde. And when we sawe this wy-
kednes we ranne to her, and perceiued,
that they had medled together. But we
coude not holde him, for he was stron-
ger then we: thus he opened the dore, and
gat him awaye. So we when we had ta-
ken this womā, we asked her what yong
fellow this was, but she would not tel vs.
This is the matter, and we be witnesses
of the same. The commen sorte beleued
them, as those that were elders and iud-
ges of the people, & so they condempned
her to deathe. Susanna cryed out with a
loude voyce, and sayed: O euerlastinge
God, thou sercher of secretes, thou that
knowest all thinges afore they come to
passe, thou wotest, that they haue borne
false witness agaynst me: and bebolde,
I muste dye, where as I neuer dyd anye
suche thynges, as these men haue malici-
ously inuented agaynst me. And the Lord
herde her voyce. For when she was ledde
forth to deathe, the Lord raised vp a chylde
of a yonge chylde, whose name was Da-
niel which cried with a loud voyce: I am
cleane freme this blood. Then al the peo-
ple turned them towarde him, and sayed:

Heb. iii. 6

6
11. Reg. iii. 7
Actes. xx. 9

It. ii.

What

The story of Susanna.

What meane these words, that thou hast spoken? Danpells tode in the myddeste of them and sayed: Are ye suche fooles, O ye childzen of Israel, that ye cannot dyscerne? Ye haue here condemned a daughter of Israel vnto death, and knowe not the trueth wherfore: So spt en iudgemēt agayne, for they haue spoken false wytnes agaynst her.

Wherefore the people turned agayne in al the haste. And the elders (that is, the principal heades) sayed vnto hym: come sit downe here amonge vs, and shewe vs this matter, seynge God hath geuen the as greate honoure as an elder. And Danpells sayde vnto them: put these two asyde one from another, and then shall I heare them. When they were put a sander one from another, he called one of the and sayed vnto hym: O thou olde cankered carle, that hast vsed thi wickednes so lōg, thyne vnglacpous dedes whiche thou haste done afore, are nowe come to lyght. For thou haste geuen false iudgementes, thou haste oppressed the innocent, and lessen the gyltye goo fre, wher as yet the Lorde sayeth: The innocent and ryghteous se thou slaye not. Well than, if thou haste sene her, tell me vnder what tree sawest thou them talckynge together? He answered: Under a Mulbetye tree. And Danpells sayde: verye well, nowe thou lyeste even vpon thyne heade. To the messau:

11. Reg. iiii. d.

Exod. xiii. a.
Exod. xvii. c.

Handwritten signature

The story of Susanna.

messenger of the Lorde hath receiued the sentence of hym, to cut the in two. Then put he hym aside, and called for the other and said vnto hym: O thou sede of Canaan, but not of Iuda: Fayrenesse hath deceyued the, and luste hath subuerted thine herte. Thus dealt ye afore with þe daughters of Israel, and they (for feare) consented vnto you: but the daughter of Iuda wolde not abyde poure wyckednesse. Nowe tel me than vnder what tree dydest thou take them, speakinge together? He answered: Vnder a Somegranat tre. Then sayd Danpell vnto him: Very wel, nowe thou lyest also euē vpon thine head. The messenger of the Lorde standeth waiting with the sword to cut the in two and to slay you both.

Wyth that, all the whole multitude gaue a greate shout, and praysed God, whych he alwaye delpuereth the that put their truste in hym. And they came vpon the two elders (whom Danpell had conuicte wyth their owne mouthe: that they had geuen false witnessse) and dealt wyth them, euen likewise as they woulde haue done wyth their neighbours: yea, they did according to the law of Moyses, and put them to deathe. Thus the innocent bloud was saued the same day.

Then Helchiah and his wife praysed God, for their daughter Susana, with Joachim her housbande, and al the kynred:

It.iii.

that

Isaiah. xlii. a

Deute. xxi. d
Exode. xxi. a

The story of Bell,
that there was no dishonestie founde in
her. Frome that daye forthe was Dauid
el had in great reputacion in the syghre
of the people,

The ende of the storye
of Susanna.

The storye of Bell, and
the Dragon, whiche is the
xiii. Chapter of Daniel
after the Latin.

Here was at Babylon an
image, called Bell: and
there were spent vpon
him euery day .xii. cakes
and .xl. shepe, & sixe great
pottes of wyne. Him did
the kynge worshyp hym
selfe, and wente daylye to honour him:
but Daniel worshipped bys owne God.
And the kynge sayed vnto him: Whytost
thou not worshyp Bel? He answered &
sayed: Because I maye not worshyppe
thynges that be made with handes, but
the lyvinge God whiche made heauen
and earth, hath power vpon al flesh. The
kinge sayed vnto him: thinkest thou not
that Bell is a livinge God? Or seest thou
not howe muche he eateth and drinketh
euery daye? Daniel smiled, and sayed:

O king

Deut. xiii. c.
and. v. a
Exo. xx. a.
Deut. vi. d.
Ezech. xiii. a.

Handwritten note: The kinge sayed vnto him: thinkest thou not that Bell is a livinge God? Or seest thou not howe muche he eateth and drinketh euery daye? Daniel smiled, and sayed:

The story of Susanna.

O kinge deceiue not thy selfe: this is but made of clay within, & of metal without, neyther eateth he euer any thing.

Then the kinge was wroth, and called for his priestes, and sayed vnto them: If ye tel me not who this is, that eateth vp these expenses, ye shall dye: but if ye can certifie me ¹⁵ **Bel** eateth them, then Daniell shall dye, for he hath spoken blasphemie against Bel. And Daniel saied vnto the kyng: let it so be, accordyng as thou haste sayed. The priestes of Bel wer. lxx. beside theyr wyues and children. And the kinge wente with Daniell into the temple of Bel. So Bels priestes saied: Lo, we wil go oute, and set thou the meate there (**O** king) and pout in the wine: then shut the doore fast, and seal it with thine owne signet: and to morow whē thou comest in, if thou findest not, that Bell hath eaten vp all, we wyl suffer death, or elsse Danpell, that hath lyed vpon vs. The priestes thoughte them selues sure y-noughe, for vnder the aulter they hadde made a preuye in traunce, and there wente they in euer, and ate vp what there was. **Eccl. xxx. c.** **Leuit. xxiii. 6**

So when they were gone forth, the kyng set meates before Bell. Nowe Daniel had commaunded his seruauntes to brynge ashes, and these he sifted thorow out al the temple, that the king might se. Then went they out, and sparrowed ² **Bel** doore, **sealynge**

It. iiii.

The story of Bell.

sealynge it wth the kynges signet, and
so departed. In the nyghte came the prie
stes with their wyues & chyl dren (as they
were woute to do) and ate and dronke
vp all. In the mornynge betymes at the
bryake of the daye, the kyng arose, and
Daniel with him. And the king sayd: Da
niel, are the seales whole yet? He answer
ed yea, O kyng they be whole. Nowe
as soone as he had opened the doze, the
kyng looked vnto the aulter, & cryed with
a loud voice: Great art thou O Bell, and
with the is no deccat. Then laughed Da
niel, & held the kinge that he shoulde not
go in, and sayed: Beholde the pauement,
mark wel, whose footsteps are these? The
kyng sayd: I se the footsteps of men, wo
men and chyl dren.

Therefore the king was angry, & toke
the priestes, with theyr wyues & chyl dren,
& thei shewed him the priuy dozes, wher
they came in and eat vp such thinges as
wer on the aulter. For þ which cause the
king slew the, & deliuered Bel into Dani
els po^{er}, which destroyed him & his tem
ple. And in that same place there was a
greate Dragon, wyche they of Babilon
worshypped. And the kyng sayed vnto
Daniel: sayst þ, that this is but a God of
metall also: loo, he lyueth, he eaterh and
drynckerh: so that thou canste not save,
that he is no lyuyng God, therfore wor
shyppye hym. Daniell sayd vnto the king:

¶

Jerre. li. g.
Ecap. xvi a
Jerem. l. a.

Johnes
Handwritten signature

The story of Bell.

I wyl worshyppe the Lorde my God, he
is the true lyvinge God: as for thys, he
is not the God of life. But geue me leaue
(O kynge) and I shal destroye thys Dra-
gon withoute swearde or staf. The kynge
sayed: I geue the leaue. Then Danpell
toke pitch, fat and bearry woll, and vpo Dani. vi. c.
set them together, and made lompes ther
of: thys he putte in the Dragons mouth,
and so the Dragon brake in sunder: and
Daniel sayed: lo, there is he whō ye wor-
shipped. When they of Babylon hearde
that, they toke greate indignation, and
gathered thē together against the kynge,
sayinge: The kynge is become a Jew al-
so, he hath destroyed Bel, he hath slayne
the Dragon, & put the p̄yestes to deathe.
So they came to the king, and said: let vs
haue Danpel, or els we wyl destroye the
& thys house. Now when the kyng saw
that they rushed in so sore vpo him, & that
necessitie constrained hym, he deliuered Dani. vi. c.
Daniel vnto them: which cast him into
Lions den, wher he was. vi. daies. In the
den ther wer seven Lions, and they had
geuen them euery day two bodyes & two
shepe: which then were not geuen them,
that they might deuour Daniel.

There was in Jewrye a Prophet cal- f
led Abachuch, whiche had made porage
and broken breade in a deepe platter, and
was goinge into the felde, for to brynge
it to the mowers. But the aunge!! of the
Lorde

The story of Bels.

Lorde sayed vnto Abacuch: go carpe the
 incare that thou haste into Babylon, vnto
 Daniell, whiche is in the Lions den.
 And Abacuch sayed: Lorde, I neuer saw
 Babilon: and as for the denne, I knowe
 it not. Then the aungel of the Lorde roke
 hym by the toppe, and bare him by the
 herre of the head, and (thorow a myghtie
 mynde) set him in Babilon vpon the den.
 And Abacuch cryed, sayinge: O Daniell
 thou seruaunte of God, haue, take the
 breakefast, that God hath sent the. And
 Daniel said: O GOD, hast thou thought
 vpon me? well, thou neuer sayest them
 that loue the. So Daniel arose and ate:
 and the aungell of the Lord set Abacuch
 in his owne place agayne immediatlye.

Ezech. viii. a

iii. reg. xvi. a

Jere. xxxvii. b.
 Bels. vii. b.
 Dani. vi. c.

¶ Upon the seuenthe day, the kynge wēt
 to bewepe Daniell: and when he came to
 the denne, he looked in: and behoulde,
 Daniell sate in the myddst of the Lyons.
 Then cryed the kynge with a loud voice,
 sayinge: Create arte thou, O Lorde God
 of Danpel: and he dreyue him oute of the
 denne. As for those that wer the cause of
 his destruccion, he did cast them into the
 den, and they were deuoured in a momēt
 before his face.

After this wrote the kynge vnto al peo-
 ple, kiuvedes and trounges, that dwelte in
 all countreyes, sayinge: peace be multi-
 plied wth you. My commaundment is,
 in al the dominion of my realm, that mā

feare

The story of Bels.
 44

The prayer of Manasse.

feare and stand in awe of Daniels God,
for he is the living God which endureth
ever: his kyngdome abydeth vncorrupt,
and his power is euertlastinge. It is he
that can deliuer and saue: he dothe won-
ders and maruelous workes in heauen
and earth, for he hath saued Daniel from
the power of the Lions. Dani. vi. c
Luke. i. d.
Ezay. xlii. b
Osee. xii. b

Dani. iii. d

The ende of the story of Bell.

The prayer of Ma- nasse kyng of Iuda when he was holden captiue in Babilon.



I O R D almyghtye,
God of oure fathers, A-
braham, Isaac, and Ja-
cob, and of the ryghte-
ous seede of them: whych
thou haste made heauen
and earth, wyth all the
ornament therof, which
hast ordeyned the sea by the worde of thy
comaundement: whych hast shutte vp the
depe, and haste sealed it for thy fearefull
and laudable name, whych al men fear,
and tremble before the face of thi vertue,
and for the anger of thy threatnyng, the
whych is importable to sinners:

But

The prayer of Manasseh.

But the mercye of thy promys is greate & vnsearchable: for thou arte the Lord god moost hygge, aboue all the earthe, longe sufferinge, and exceedinge merciful, and repentaunte for the malice of men. Thou Lorde after thy goodnes haste promysed repentaunce of the remission of synnes: & thou that arte the God of the righteous, haste not put repentaunce to the righteous, Abraham, Isaac and Iacob, vnto the that haue not synned agaynst þ: But because I haue synned aboue the number of the sandes of the sea, and that myne iniquities are multiplied, I am humbled w manye bandes of yron, and there is in me no b:earthinge. I haue prouoked thine anger, and haue done euil before the in committing abhominaciōs and multiplying offences. And now I bow the knees of my hert, requiring goodnes of the O Lord: I haue synned, Lord I haue synned, & know mine iniquitie. I desyre the by prayer, O Lorde for geue me: for geue me, and destrō me not with mine iniquities, neyther do thou alwayes remember mine euilles to punish the, but saue me (which am vnlworthy) after thy greate mercye: and I wyll prayse the euerlastynglye, all the dayes of my lyfe: for all the vertue of heauen prayseth the, and vnto the belongeth glorye worlde wythoute ende.

The

Manasseh
Prayer

C The fyrste boke of the Machabees.

The fyrst Chapter.

¶ After the deathe of Alexander the kynge of Macedo-
nia, Antiochus takerh the kyngedome. Manye of
the chyldren of Israhell make conentance wyth the
Gentyles. Antiochus subd eth Egypte and Jerusa-
lem into his dominion. Jerusalem beinge burnt
maketh lawes of her owne, and forbyddeth to kepe
goddess lawes. Antiochus setteth vp an Idollouer
the altier of God.



¶ Itteth that: Alexander i. Mach. vi. a.

der the sonne of
Phylippe, king of
Macedonia went
forthe of the lande
of Cethim, & slew
Darius kynge of
the Persians and
Medes: It hadde

red, that he toke greates warres in hand,
wan very many strong cities, and slew
manye kynges of the earthe, goinge tho-
tome to the endes of the worlde, and get-
tyng manye spoyles of the people: In so
much that the worlde stode in great awe
of hym, and therefore was he proude in
hys herte. Nowe when he had gathered
a myghtye strong boost, and subdued the
landes and people with theyr pryues, so
that they became tributaries vnto him:
he fell sycke. And w^{hen} he perceiued that
he must nedes die, he called for his noble
estates (whiche hadde bene broughte vp
wyth hym of chyldren) and parted hys

Judith. 4. b.

Josephus.
Ant. vii. a
and. vii. b

kynges

The fyrste booke

kingdom among the, whyle he was yet a
lyue. So Alexander reigned. xii. yere, and
then dyed. After hys death fell the kyng-
dome vnto his princes, & they obtained it
euery one in hys come, & caused them sel-
ues to be crowned as kynges: and so dyd
their chydre after them many yeres, and
much wyckednes increased in the world.

I. Mach. viii. a Dute of these came the vngacious rote,
noble Antiochus the sonne of Antiochus
the kyng* (whiche had bene a pledge at
Rome) and he reigned in the. C. xxxvii.

B yere of the raigne of the Grekes.

Deut. vii. a

Jud. ii. a

*** Jer. xlii. a**

In those dayes went there oute of Is-
raell wicked men, whiche moued muche
people wth theyr counsaile, sayinge: *
Let vs goo and make a couenaunte with
the heathen that are rounde aboute vs: *
for sence we departed from them, we haue
had muche sorowe. So this deuice pleas-
ed them well, and certayne of the people
toke vpon them for to go vnto the kyng,
whych gaue the licence to do after the or-
dinaunce of the heathen. Then set they*
vp an open schole (at Ierusalem) of the
lawes of the heathen, and mer no more cir-
cūcised: but forsoke the holt Testament, &
ioined the selles to the heathen, * & were
clean sold to do mischief.

ii. Mac. xii. b.

iii. Reg. xii.

So when Antiochus began to be migh-
ty in his kingdom, he went aboute to ob-
tain the lād of Egypte also, that he might
haue the dominion of two realmes.

Upon

Handwritten notes and signatures at the bottom of the page, including "The first booke of Machabees" and "The first booke of Machabees" written in a cursive hand.

Of the Machabees.

Upon this entred he into Egypte with a **ll. Mach. v.**
strong host, with charrettes, Elephantes,
horsemenn and a great number of ships,
and beganne to warre agaynst Ptolomey
the kinge of Egypte. But Ptolomey
was afrayed of him, and fled, and manye
of his people were wounded to deathe.
Thus Antiochus won many stronge cy-
ties, and toke away great good oute of þ
land of Egypte.

And after that Antiochus had smitten **C**
Egypte, * he turned again in the **C. xlii. ll. Mach. v c**
pere, and went toward Israel: & came by **That is, after**
to Iherusalem wyth a myghtye people: & **that Seleucus**
entred proude into the Sanctuary, and **began to raig**
toke awaye the golden aulter, the candel
sticke and all the ornamente thereof, the
table of the shewbread, the pouring vessel,
the chargers, the golden spones, the
vaile, the crownes, and golden apparrell of
the temple, and brake down al. He toke al
so the siluer and gold, the precious Jew-
els & þ secret treasures that he fonde. And
when he had taken away altogether, cau-
sed a great murdher of men, and so fulfil-
led his malicious pryde, he departed into
his owne land. Thus ther arose great he-
uines and misery in al the land of Israel.
The princes & the elders of þ peple mou-
ned, the yong men and the maidens were
defiled, and the fayre beuti of womē was
chaunged: the bydgrome and the byde
toke them to mournyng: the land & those
that

The fyrste booke

that dwelt therein, was moued: for al the house of Jacob was brought to confusio.

ii. Mac. v. a

ii. Mach. v. e

* After two yeres the kyng sent hys chiefe treasurer vnto the cyties of Iuda, wher he came to Ierusalem with a great multitude of people, speakynge peaceable wordes vnto them, but all was dys-

i. Mach. vii. b

ceate: * for when they had geuen him credence, he fel sodenlye vpon the ctyte, and

i. Mach. iii.

smote it sore, and destroyed muche people of Israell. * And when he hadde spoyled the ctyte, he set fyre on it, castinge downe houses and walles on euery syde. The women and theyr chyldren toke theyr captiue, & led away theyr carrel. Then builded they þe castel of Dauid w a great and thicke wal, and with myghtye towres, & made it a stronge holde for them. Besyde al this they set wicked people and vngodly men to kepe it, stowed it w weapens & vitayles: gathered the goodes of Ierusalem, and lard ther w ther: thus became it a theuyshe castel.

And thus was it to laye wayte for the people that wold goe into the Sanctuatyte, and for the cruell destruction of Israell. Thus they shed innocent bloude on euery side of the sanctuaty, and defiled it: In so muche þe citisens were fayne to departe, and the ctyte became an habitation of straungers beinge desolate of her own sede: For her own natyues wer fayne to leaue her. Her Sanctuaty was cleane wasted,

Of the Machabees.

wasted, her * holy daies were turned into mourning, her Sabbathes were had in derision, & her honoure brought to naught. Like how great her glorie was afore, so great was her confusion, and her ioye turned into sorowe.

Amos. vii. b.
Eobi. ii. a.

Antiochus also the kinge sente oute a commission vnto all his kingedome, that all the people shoulde be one. Then they leste euery man his lawe, and al the heathen agreed to the commaundement of kynge Antiochus: Yea manye of the Israelites consented therewith, offeringe vnto Idoles, and despyng the Sabbath. * So the king Antiochus sent his messengers wth his commissiō to Ierusalem, and to al the cities of Iuda: that they shoulde folowe the lawes of the heathen, and forbade ether burnt offering, meate offeringe or peace offering to be made in the temple of God, and that there shoulde no Sabbath nor by feast day be kept: but commaunded that the Sanctuary and the holpe people of Israel shuld be defiled.

II. Mach. vi. a

Josephus in
his antiquities
of I. Iud. lib. x.
Cap. vi. vii.

He commaunded also that there shoulde be sette vp other altars, temples and Idoles, to offer vp swynes flesh and other uncleane beastes that menne shoulde leaue their chyldren vncircumcised to defile their soules with al manner of uncleannesse, and abhominacions: that they myghte so forgette the lawe, & change al the holy ordynaunces of God:

Isa. l. and

The first booke

and that whosoever would not do according to the commaundement of kynge Antiochus, should suffer death. In lyke maner commaunded he to rowne oute all bys realme, and sette rulers ouer the people, for to compel the to do these thinges, commaunding the cytyes of Iuda to do sacrifice vnto Idols.

F Then went the people vnto the hearth by heapes, forsoke the lawe of the Lorde, and committed much euil in the land: yea and chased out the secret Israelites which had hid them selues in coyners and prync places. The .xv. day of the moneth Caslee, in the .C. lxx. yere, set kynge Antiochus an abhominable Idoll of desolation vpon the altare of God, and they builded altares to rowne out al the citie of Iuda on euery syde, before the doores of houses, and in the stretes: wher they burnt incense, and did sacrifice. * And as for the booke of the law of God, they burnt them in the fyre, and rente them in peeces. Whatsoever he was that had a booke of the testamente of the Lorde, founde by hym, yea who so euer endeuoured hym selfe to kepe the lawe of the Lorde, the kynges commaundement was, that they shoulde put hym to death. And thus bys auctorite they executed these thinges euery monethe, vpon the people of Israel that were founde in the cytyes.

The

Jer. lxxvi. c
Dites, lxx. b.

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Of the Machabees.

The fife and twentye daie of the moneth what tyme as they dyd sacrifice vpon the alter (which stode in stead of the alter of the Lorde) accordyng to the commaundement of kynge Antiochus, they put certayn women to death, whych had caused theyr children to be circumcised: Not onely that, but they hanged vpon the chyl- dren by the neckes thowte out all their houses, and slew the circumcisers of them.

Yet were there manye of the people of Israel, whiche determined in them sel- ues, that they woulde not eate vncleane thynges: but chose rather to suffer death, then to be defiled with vncleane meates. So because they woulde not breake the blessed lawe of God, they were cruelly slaine. And this greates tyranye increased verie sore vpon the people of Israel.

The.ii. Chapter.

The mourning of Mathathiah and his sonnes for the destruction of the holie temple. They refuse to do sacrifice vnto Idoles. The reue of Mathathiah for the lawe of God. They are slaine and will not fyght agayne because of the Sabbath day. Mathathiah bringe commaundeth his sonnes to styke by the worde of God after the example of the fathers.



At those dayes there dyd stand vpon one Mathathyah the sounne of Symeon the pryeste (oure of the kynred of Ioudas) from Ierusalem & dwelt vpon the moue of Modin,

Ikk.ii.

and

G
1 Mach. vii. 5

Josephus in
his antiqui-
ties the. xii.
Chapter.

The first booke

and hadde .v. sonnes: John called Gods:
Simon called Thasi, Judas, or her wyfe
called Machabeus: Eleazer, or her wyfe
called Abatone: and Jonathas, whose sur
name was Apphus. These sawe the euell
that was done amonge the people of Ju
da and Ierusalem, and Mathathias said:
Wo is me, alas that euer I was born, to
se this miserie of my people, and the piti
ous destruction of the holy cite, & thus to
sit so still it being deliuered into the hands
of the enemies. Her Sanctuari is come in
to the power of straungers, her temple is
as it were a man that hath lost his good
name. Her precious ornaments are cari
ed awaye captiue, her olde men are slaine
in the stretes, and her yong men are fallen
thorow the sword of the enemies.

What people is it, that hath not some
possession in her kingdome? Or who hath
not gotten some of her spoiles? Al her glo
rye is taken awaye. She was a Quene,
and now she is become an handmaid.
Behoulde our Sanctuarie, our betwye
and honoure is wasted away, and defiled
by the Gentiles. What helpeth it vs then
to liue? And Mathathias rent his clothes
he and his sonnes, and put sackcloth vpon
them, and mourned very sore.

16 Then came the meane thither whiche
were sente of kynge Antiochus, to com
pell such as were fled into the citty of Mo
din, for to do sacrifice and to burn incense
vnto

Of the Machabees.

unto Idols, and to forsake the lawe of God. So, manie of the people of Israell consented and enclyned vnto them, but Mathathiah and his sonnes remayned stedfaste. Then spake the commissioners of kynge Antiochus, and sayd vnto Mathathiah: Thou arte a noble man of hye reputacion, and greate in this cytye, ha- uynge fayre chyldren and brethren. Come thou therefore fyrste, and fulfill the kyn- ges commaundemente, lyke as al the hea then haue done, yea and the men of Juda and suche as remayne at Ierusalem: so shalte thou and thy chyldren be in þ kin- ges fauour, and enriched wyth gold, syl- uer and greate rewardes.

* Mathathiah answered, and spake with a loude voice: Though al nations obeye the kynge Antiochus, and fall a- waye euerye man frome keepynge the lawe of theyr fathers, though they consente to his cōmaūdmēts, yet wil I & my sōnes & my brethren not sal frō the lawe of our fa- thers. God forbid we shuld: that wete not good for vs, þ we shuld forsake þ lawe and ordinaūces of God, & to agre vnto the cō maundmēt of king Antiochus. Therefore we wil do no such sacrifice, nether breake þ statuts of our lawe * to go another way. And whē he had spokē these words, there came one of þ Jewes which opely in the sight of al did sacrifice vnto þ Idols, vpon the alter in the citty of Modin, according

Actes. v. b.

1200. 11. c.

The first booke

to the kynges commaundement.

When Mathathias sawe this, it grieved him at the herte, so that his raynes shoke wythall, and bys wythe kyndled for very zeale of the lawe. Wyth that he gave a skyppe forth and kyllid the Jew besyde the altier: Yea, and slew the kynges commissionet, that compelled him to do sacrifice, & destroyed the altier at the same tyme: such a zeale hadde he vnto the lawe of God, * lyke as Jephthies dyd vnto Jambri the sonne of Salomi. And Mathathias cryed with a loud voice thorow the ctye, saying: Who so is feruent in the lawe, and wyll kepe the couenaunte, let him folowe me. * So he and bys sonnes fled into the mountaines and left al that euer they had in the ctye. Manye other godly men also departed into the wilderness with theyr chyldren, theyr wyues & theyr cattel, & remayned there: for the tyranny increaced so sore vpon them.

¶ Nowe when the kynges seruautes, and the hoost, whych was at Ierusalem in the ctye of David, herde that certayn men had broken the kynges commaundement and were gone theyr waye to the wilderness into the secreete places, and that ther wer many departed after the: they folowed vpon them to fight against them in the Sabbath daye, and sayed: Wyll ye yet rebell? Gette you hence and do the commaundmēt of king Antiochus and

Num. xv.

II. Mach. v. c

Of the Machabees.

and ye shal lye. They answered: * We wil not go forth, neyther wyl we do the **Josu. i. c.** kruges commandement, to defyle the Sabbath day. Then began they to fight agaynst them, neuertheles they gaue the none other answer, neither caste they one stone at them, nor made faste they preuye places, but sayed. We wyl dye al in oure innocency, heauen and earth shal restify with vs, that ye put vs to deathe wrongously. Thus they fought agaynst them vpon the Sabbath, and slew e bothe men and cartel, they: wyles & they: chyl dren, to the numbze of a thousand people.

When Machabiah and his frendes herde thys, they mourned for them ryght sore, and sayed one to another: If so be þ we al do as oure byerthren haue done, and fyghte not for oure lyues and for oure lawes agaynst the heathen, then shal thei the soner roote vs oute of the earthe. So they concluded amonge them selfs at the same tyme, sayinge: Whatsoeuer he be þ cometh to make battayl with vs vpon the Sabbath daye, we wyl fyghte agaynst him, and not dye al, as our byerthē that were murdered so haynously. Upon this came the Synagog of the Jewes vnto them: Stronge menne of Israell, all such as wer seruēt in þ law. And al thei þ wer fled for persecuciō, came to help the, and to stande by them: In so muche that they gathered an host of mē, and slew the

The first booke

wicked doers in their gelously, and the ungodly men in their wrathe. Some of the wicked fled vnto þe heathen, and escaped.

Thus Mathathias and his frendes wente about, and destroyed the altars, and circumcysed the chyldren, that had not yet receyued circumcysion: as manye as they found within the coastes of Isra-el: and folowed mightely vpon the chyldren of pryde, and this acte prospered in their handes: In so much, that they kept the law against the power of the gētiles and the kynges, and gaue not ouer theyr dominyon vnto wicked doers.

I After this when the tyme drew on fast that Mathathias should dye, he sayd vnto his sonnes: Now is pride & persecution increased, now is the time of destruction and wraathful displeasure: wherefore (O my sonnes) be ye seruēt in þe law, and leoparde youre lyues for the Testament of the fathers: call to remembrance what actes our fathers dyd in their time so shal ye receyue great honour and an euerlastynge name.

Remember Abraham, was not he found faythful in temptacion, and it was reke- ned vnto him for rightuousnes? * Joseph in time of his trouble kept the cōmaundement, and was made a Lord of Egypt. * Whithers our father was so seruente for the honoure of God, that he obtained the couenaunte of an euerlasting priestehode. Iosue so; fulfyllpge the worde of
God

Gene. xxi. c.

Gene. li. f.

Gene. xxi. a.

Num. xxb. i.

Of the Machabees.

God was made the captayne of Israell. Caleb bare recorde before the congrega-
cyon, and receyued an heretage. Dauid
also in hys merciful kyndnes, obtayned
the throne of an euerlastynge kyngdome.
* Eliah beyng gelous and seruent in the
law, was taken vp into heauen. Hanan-
ias, Asaryas and Misaeli remayned sted-
fast in fayth, and were deliuered out of
the fyre. In lyke maner Danyel beyng
vngylt, was saued from the mouthe of
the Lions.

Num. xxvii. d
Josu. i. a.
Num. xlii. a
1. Reg. xxi. c.

iii. reg. ii. c.
Dani. iii. d

Dani. vi. c

Hebze. xi. b,

And thus ye may consider thorow out
all ages sence the world began, that who
soever put their truste in God, were not
ouercome. Feare not ye then the wordes
of an vngodly man, for hys glorie is but
dong and wormes: to dai is he set vp, and
to morow is he gone: for he is turned in-
to earthe, and hys memorypall is come to
nought. Wherefore (O my sonnes) take
good hertes vnto you, and quite your sel-
ues lyke men in the lawe: for if ye do the
thynges that are commaunded you in
the lawe of the Lorde your god, ye shall
obtaine greate honoure therein.

And beholde, I knowe that your bro-
ther Simon is a man of wisdom: se that
ye geue care vnto him alway, he shalbe a
father vnto you. As for Judas Machabe-
us, he hath euer bene mighty and stronge
from his yowth vp: let hym be your cap-
taine, and order the bataille of the people,
thus

The first booke

thus shal ye bring vnto you al these that
sauoure the lawe, and se that ye auenge
the wronge of your people, and recom-
pence the heathen agayn, and apply your
selues whole to the commaundemente
of the lawe. So he gaue them hys bless-
yng, and was layed by his father: and
died in the .c. and .xlii. yere at Modin,
wher his sonnes buryed him in hys fa-
thers sepulchre, & al Israel made greate
lamentacion for him.

The .iii. Chapter.

Judas is made ruler of the Jewes. He killeth Appo-
lonius and Seron the Wynces of Syria. The confy-
derence of Judas towardes God. Judas determineth
to fighte agaynst Lysias, whome Antiochus had
made captayne of his hoste. The prayer of the ad-
versaries.

Joseph. Cap.
viii. c. li. xli.
Antiq.



Then stode vp Judas Macha-
beus in hys fathers steade, and
al his brethren helped him, and
so did all they that helde wyth
his father, and foughte wyth cheareful-
nesse for Israel. So Judas gat the peo-
ple greate honoure: He put on a brestplat
as a giaunte, and atayed him selfe with
his harnesse, and defended the hoste with
his swerde. In his actes he was lyke a
Lion, and as a Lyons whelpc roarynge
at hys praye * He was an enemye to the
wicked, and hunted them oute: and brent
vp those that vered hys people: So that
his ennemyes fledde for feare of him, and
all

ii. Mac. viii. a

Of the Machabees.

al the workers of vngodlynes wer put to trouble: such lucke and prosperye was in hys bande. Thys greued byuerse kyn- ges, but Iacob was greatly reioised tho- to his acts, and he gat him self a great name for euer.

He wente thorow the citres of Iuda, destroyinge the vngodlye oute of them, turninge away the wyathe of Istraell, and receiuinge suche as were oppressed: and the fame of him went vnto the vtter moste parte of the earthe. * Then Apollo-
nius (a Prince of Siria) gathered a mygh-
tye great host of the heathen and oute of
Samarita, to fight agaynst Istraell. Whi-
che when Judas perceiued, he went forth
to meete him, fought wth him, slew him, & a
grete multitude with hym: the remnante
fled, and he toke theyr substance. Judas al-
so toke Apollonius owne sword, & fought
with it al his life long.

(I. Mach. x.)

Nowe when Seron (another Prince
of Syria) hearde saye that Judas hadde
gathered vnto hym the congregatyon
and churche of the faythfull, he sayed:
I wyll gette me a name and prayse tho-
rowe oute the realme: for I wyll go fight
wth Judas and them that are wth him
as manye as haue despyed the kyn- ges co-
maundemente. So he made hym readye,
and there went with him a great myghty
host of the vngodly, to stand by him, and
to be

The fyrst booke

to be auenged of the chyldren of Israel,
And when they came nie vnto Bethoron,
Judas went forth agaynst them wth a
small cōpany. And when hys people saw
such a hoost before them, they sayed vnto
Judas: How are we able, (being so fewe)
to fight against so great a multitude & so
stronge, seynge we be so weyre, and haue
fasted all thys daye.

1. Reg. xlii. a.

But Judas sayde: It is a smallie mat-
ter for many to be ouercome wth fewe: yea
there is no differēce to y^e God of heauē, to
deliuer by a gret multitude, or by a small
company: * for the victorie of the battell
standeth not in the multytude of the hooste,
but the strength cometh from heauē. Be-
holde they come againste vs wth a pre-
sumptuous and proude multytude, to de-
stroye vs, our wyues and our children, and
to robbe vs. But we wyl fyght for our li-
ues, and for oure lawes, and the Lorde
hymselfe shall destroye them before oure
face: therefore be not ye afraied of them.

4. Par. xlv. b.

As sone as he had spoken these wordes
he leapt sodenlye vpon them. Thus was
Sero smitten, and hys hoost put to flight,
and Judas folowed vpon them beyonde
Bethoron vnto the plaine feld: wher ther
were slayne eight hundred men of them,
and the resydue fled into the lande of the
Philistynes. Then all the Heathen on
euery syde were afrayed for Judas
and hys brethren: so that the rumoure of
hym

Of the Machabees.

hym came vnto the kynges eares, for all the Gen:yles coulde telle of the warres of Judas.

So when kyng Antiochus heard these tydynge, he was angrie in hys mynde: wherefore he sente forth and gathered an hooste of hys whole realme, very stronge armies: and opened hys treasury, & gaue hys host a yeres wages in hand, commaundeinge them to be ready at all tymes.

Neuerthelesse when he saw that there was not moneye ynough in hys treasury, and that thowse the discorde and persecucion, whiche he made in the lande (to put downe the lawes that hadde bene of olde tymes) hys customes and tributes of the lād were minished, he feared that he was not able to beare the costes and charges any longer: nor to haue such gifts, to geue so liberally as he dyd afore, more then the kings þ were before hym. * Wherefore he was heauy in hys minde, and thought to goo into Persides, for to take tributes of the land, and so to gather much mony. * So he left Lysias (a noble man of the kyngs bloude) to ouersee the kings busynesses, from the water Euphrates vnto the borders of Egypt: and to kepe wel his sonne Antiochus, tyl he came agayne.

1. Mach. vi. a.

1. Mach. vi. c.

Moreouer, he gaue hym halfe of hys hooste and Elephanes, commytted vnto him euerye thyng of hys mynde, concerninge those which dwelt in Iuda & Hierusalem

The fyrste booke

Joseph. cap. x.
li. xii. antiqui.

II. Mac. viii. 6

rusalem: that he shoulde sende oute an army agaynst them, to destroye and to rote out the power of Israel and the remnant of Hierusalem: to put out their memorials from that place, to set straungers for to inhabyt al their quarters, and to part their lande amonge them. Thus the king toke the other parte of the hooſte, and departed from Antioche (a citie of hys realme) ouer the water of Euphrates, in the hundredeth and xlviij. yere, and went thowre the hye countreys.

* And Asias chose vnto him Istolome the sonne of Doryminus, Nicanor & Bogras mightie men, and the kynges frendes. These he sent with xl. M. footmen & vii. thousand horsmen, for to go into the land of Iuda, and to destroy it, as þe kyng commaunded. So they went forth wth al their power, and came to Emmaus into the plaine felde. When the marchauntes heard the rumoure of them, they and their seruauntes toke verie muche syluer and golde, for to bye the chyldren of Israel to be their bondemen. There came vnto them also yee men of war on euery side, out of Siria, & from the Palistynes.

E Now when Judas and hys bretheren sawe that trouble increased, and that the hooſte drew nye vnto their borders: consideringe the kynges woordes whiche he commaunded vnto the people: namely, þe they shuld utterly wast and destroy them:

They

Of the Machabees.

They said one to another: Let vs redresse the decaye of our people, let vs fighte for our folke and for our Sanctuarie. Then the congregation were soone readie gathered to fight, to pray and to make supplication vnto God for mercy and grace.

As for Hierusalem, it lay void, and was l. Mach. i. e. as it had bene a wilderness. There went no man in nor out at it, and the Sanctuarie was troden doune. The aleaunts kept the castel, ther was the habitation of the Heathen. The mirth of Iacob was taken awaye, the pype and the harpe was gone from amonge them.

The Israelpres gathered them together, and came to Maspha* before Hierusalem: for in Maspha was the place where they prayed afore tyme. So they fasted 3 day, and put sacke clothes vpon them, cast ashes vpon their heads, rēt their clothes, and laid forth the booke of the law (wherout the Heathen soughte the lyknesse of their ymages) and broughte the priestes ornaments, the firrllinges & the ritbes. Reg. vii.

* They set there also the abstayners (whych had fulfilled their dayes) before God, and cryed with a loud voice toward heauen, sayinge: What shall we do wyth these? & whither shal we carry the awaye? For the Sanctuarie is troden doune and defiled, thy priestes are come to heynes and dyshonoure: and behold, the Heathen are come together for to destroy vs. Num. vi. a.

Thou

The fyrste booke

Thou knowest what thynges they imagine agaynst vs. How may we stand before them, except **Y** (O God) be our help?

G They blew out the trumpet also with a loude voyce. Then Judas ordeined capteines ouer the people: ouer thousandes, ouer hundreds, ouer fyfye, and ouer ten. But as for such as builded them houses, married wiues, planted them vineyardes, and those that were fearfull, he commaunded the euey man to go home, according to the law. So the host remoued, and pitched vpon the southsyde of Emaus.

And Judas sayd: Arme your selues, be stronge (O my chyldren) make you redye against to morow in the morning, that ye maye fyght wth these people, whych are agreed together to destroy vs & our sanctuary. Better it is for vs to dye in bataile, the to se our people and our sanctuary in such a miserable case. Neuertheles, as the wyll is in heauen, so be it.

The fourth Chapter.

Judas goeth agaynst Gorgias which lieth in wayte. He putteth Gorgias and his hooſte to flight. Lysias inuaderh Jerorpe, but Judas dryueth hym oute. Judas purifierh the temple and dedicateth the altare

Josephus in
his antiqui-
ties the .xii.
Chapter.



hen toke Gorgias fyue thousande men of fore, & a thousand of the best horsemen: and remoued by nighte, to come ny to the Jewes hooſte lay, and so to slay them sodenlye. Nowe the menne that kept the castell, were the conueyers of them. Then arose Judas to smyte the cheife and prin-

Of the Agachabees.

capall of the kynges hooſte at Emmaus,
for the army was not yet come together

In the meane ſeaſon came Borge:
as by nyghte into Judas tentes: and
when he founde no man there, he ſought
them in the mountaynes, and thoughte
they had bene fled awaye becauſe of him.
But whē it was day, Judas ſhewed him
ſelfe in the feilde wth thre thouſand mē
onely, whiche hadde neither harnelle nor
ſwerdes to theyr mindes.

But on the otherſyde, they ſawe that
the heathen were myghtye and wel har-
neſſed, an theyr horſemen aboure them,
and all theſe well experte in feates of
warre. Then ſayed Judas to the menne
that were with hym: feare not ye the
multitude of them, be not afrayed of
theire vyolente running: remember how
oure fathers were deliuered in the redde
ſea, * whē Pharaο threatened them with
a greatte hooſte.

Deut. 31.

Exod. xiii. f.
1. Macha. ix. c.

Euen ſo let vs alſo crye nowe towarde
heauē: and the Lord ſhal haue mercy vpon
vs, & remember the couenaunt of our fa-
thers, pea & deſtroy this hoſt before oure
face this day: And al þ Herſe ſhal knowe
that it is God him ſelf, which deliuereth
and ſaueth Iſrael.

Then the heathen liſt vp their eyes: & B
when they ſaw that they wer commyng
againſt them, they went out o ftheyr tents
into the battayl: and they that wer with
Judas, blewē vpon the trompettes.

II. i.

So

The fyrst booke

ii. Mach. viii.

So they buckled together, * and the Hea-
then were discomfyred and fled ouer the
playne felde: but the hyumost of the were
slayne. For they folowed vpon them vn-
to Aflacemorth, and into the felde of Idu-
mea towarde Azore, and Iamupa: soo
that ther were slaine of them vpon a thye
thousand men. So Judas turned againe
wyth hys Hoste, and layed vnto the peo-
ple: Be not gredy of the spoiles, we haue
yet a battayle to fight: for Borgias and
his host are here by vs in the moūtaines,
but stande ye faste against oure enemyes,
and ouercome them: then may ye safelye
take the spoiles.

As Judas was speakyng these words
there appeared one part of them vpon the
moūt. But whan Borgias saw that they
of his partye were fled, and the tents byt
vp (for by the smoke they myghte vnder-
stand what was done) they perceauinge
this, were very sore afraied: and whē thei
saw also that Judas and hys hoste were
in the field ready to strike battayle, they
fled euerichone into þe land of the Heathē.

So Judas turned againe to spoyle the
tentes, where they gat muche golde and
siluer, precious stones, purple, and greene
ryches. Thus they went home and songe
a psalme of thankesgeuyng, and praysed
God in heauen: * for he is gracious, and
hys mercy endureth for euer: And so Isra-
el had a great victorie in that day.

Psal. cxviii.

Psal. cxviii. a.

Now

Of the Machabees.

Nowe all the Heathen that escaped, came and tolde Lysias euery thyng as it happened. Wherefore Lysias was sore afrayed and greued in his minde, because Israel had not gotten such misfortune as he wold they shulde, neyther as the kynge commaunded. The next yere folowynge gathered Lysias thre score thousand chosen men of foote, and fyue thousand horsemen, to fyght agaynst them.

So they came into Jewry, and pitched their teutes at Bethoron, where Judas came agaynst them with ten thousande men. And whē he saw so great & myghty an hoste, he made hys prayer and sayed: Blessed be thou (* O sauyour of Israel) *i. Reg. xlii. b* whiche didest destroye the violent power of the gyaunt, in the hand of thy seruāt Dauid, and gauest the host of the * Heathen into the hand of Ionathas (the son of Saule) and of hys weapon bearer. *i. Reg. xlii.*

Put his host now into the hand of thy people of Israel, and let them be confounded in their multitude & horsemen. Make them afrayed, and dyscomforte the boldnes of their strengthe, that they maye be moued thorow their destruccyon. Caste them downe thorow the swerde of thy lours, then shal al they that knowe thy name, prayse the with thankesgeuinge.

So they stroke the battel, and ther was slayne of Lysias host, fyue thousand mē. Then Lysias seyng the dyscomfortinge

The fyrst booke

of hys meene, and the manlynesse of the
Jewes, how they were readye, eyther to
lyue or to dye like men: He wente vnto
Antioche and chose out men of warre,
that when they were gathered together
they myghte come agayne into Jewrye.
Euen sayed Judas and bys brethren: be-
holde, our enemyes are discomfyed:
Let vs now go vp, to cleanse & to repayre
the Sanctuarye.

E Upon this, al the hooste gathered the
to gether, and wente * vp vnto mounte
Syon. Nowe when they sawe the Sanc-
tuary layed waste, the altier despyled, the
doores brente vp, the shrubbes groweing
in the courtes, like as in a woode or vpon
mountaynes, yea and the priestes Telles
were broken doune, They rent theyr clo-
thes, made great lamentacion, cast ashes
vpon theyr heades, fell doune flat to the
grounde, made a greate noyse wth the
trumpettes and cryed towarde heauen.

Then Judas appointed certayn me to
fight against those which wer in þe castell
y^el they had cleansed the sanctuary. So he
chose priestes þe wer vndeiled, such as had
plesure in the lawe of God, and they clen-
sed the sanctuary, & bare oute the defiled
stones into an vncleane place. And for so
much as the alter of burnt offringes was
unhalowed, he toke aduise ment what he
might do wth all: so he thought it was best
to destroy it (lest it shuld happen to do the
any

Amos

Of the Machabees.

any shame) for the heathen had defiled it, and therefore they brake it downe. As for the stones they layd them vp vpon the mountain by the house in a conueniente place: til ther came a prophet to shewe what should be done wth them.

* So they tooke whole stones accordyng to the lawe, and builded a new alter suche one as was before, and made vp the sanctuarie within and without, and halowed the courtes. They made new ornaments, and brought the candelsticke, the altar of incense, and the table into y^e temple. The incense layed they vpon the altar, & lighted the lampes which wer vpon y^e candelstyk, y^e they myght burne in the temple. They set y^e shewbread vpon y^e table, & hanged vp the vaile, and set vp the temple, as it was afore. And vpon the .xxv. day of y^e. ix. moneth, whych was called y^e moneth of Casleu in y^e. C. xlvii. yere: they rose vp by times in the morning for to do sacrifice (according to y^e law) vpon y^e new burnt offering altar y^e they had made after y^e time & season that the heathen had defiled it. The same day was it set vp again, wth songs, pipes, harps & cimbales. And al y^e people fel vpon their faces, worshipping & thāking the god of heauē which had geuen thē the victori. So they kept the dedication of the altar. viii. daies, offering burnt sacrifices & thankofferings wth gladnesse.

II. iii. They

F
Exod. xxv. d.
Deut. xxi. a.
Josue. viii. g.

II. Mach. x. xlv

II. Para. vii. a

They

The fyrst booke

They deckt the temple also with crownes
and shields of golde, and halowed þ ports
and celles, and hanged doores vpon the.
Thus there was very greate gladnes a-
mong the peple, because the blasphemy of
the Heathen was put awaye. So Judas
and his brethren with the whole congre-
gacion of Israel, ordained *that þ time
of the dedication of the aulter shoulde be
kepte in hys season from ycare to ycare,
by the space of .viii. daies, from the .xxv.
day of the moneth Cassu:pea and þ with
myrrh and gladnes.

And at the same tyme buylded they vp
the mount Sid with hie walles & stronge
towers round about: lest the gentils shuld
come & tread it doune, as they did afore.
Therefore Judas set men of war in it, to
kepe it: and made it strong, *for to defend
Bethsara: that the people myghte haue
a refuge against the Edomytes.

The .v. Chapter.

Judas banquished the Heathen that goo aboute to
destroye Israel, as holpen of hys brethren Symo
and Jonathas. He ouerthroweth the city of Ephion
because they denied hym passage thowit.



It happened also that whā the
Heathen rounde aboute, heard
howe that the aulter and the
Sanctuary were set vp in their
olde estate: it displeased them very soze,
wherfore they thought to destroy the ge-
nerac[i]o[n] of Jacob þ was among them: In
so much that they beganne to slay and
to

Jhon. i. i.

1. Macha. vi

Jos. p. capl.
xii. lib. xii.

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Of the Machabees.

to persecute certayne of the people. Then Judas fought against the children of Esau in Idumea, and agaynst those whiche were at Araba: hane (for they dwelt round about the Israelites) where he slew and spoyled a greate multitude of them. He thoughte also vpon the malice and unfaithfulness of the children of Beniamin, how they were a snare and stop vnto the people, and howe they layed wayte for them in the hye waye: wherefore he shut the wyte into towres, and came vnto them, condemned them, and brete by their towres, with all that were in them.

Ezech. xlv. a.
and. xxxv. a.

ii. Macha. x. c.

Afterward went he agaynst the children of Ammon, wherof he found a myghty power and a greate multitude of people with Timothy their captayne. So he stroke many battailes wth them, which were destroyed before hym. And when he had slaine them, he wau Bazer the ctyte, with the townes belonging thereto, and so turned againe into Iewry. The Bethel also in Balaad gathered them together against the Israelites þe were in their quarters to slay the: but they fled to þe Castel of Dabemā, & set letters vnto Judas & his brethren, saying: The Bethel are gathered against vs on euery side, to destroy vs, and now they make the for to come, & lay sege to þe castel, wherunto we are fled, and Timothy is þe captain of their host: comether

Al. liii.

foze, &

The fyrst booke

and deliuer vs oute of their handes: for there is a great multitude of vs slayne already. Yea, and our brethern that were at Tubin are slaine and destroyed (welny a thousand men) and their wyues, their children, and their goodes haue the enemies led away captiue.

11. Mach. viii.

Whyle the letters were yet a redynge, behold, there came other messengers fro Galile with rente clothes, which told euen the same tidinges, and sayd that they of Ptolomays, of Tirus, and of Sidon, were gathered agaynst them, and that all Galile was fylled with enemies to destroy Israell. When Judas, and the people * hearde this, they came together (a great congregacion) to deuyse what they myght do for theyr brethern that were in trouble, and besieged of their enemyes. And Judas sayd vnto Simō his brother: chuse the out certein men, and go deliuer thy brethern in Galilee: As for me and my brother Ionathas, we wyll go into Galaadithym. So he lette Iosephus the sonne of zacharye, and Azarias to be captaynes of the people, and to kepe the remnant of the host in Jewry, and commaunded the, saying: Take y ouersight of this people, and se that ye make no warre agaynst the Heathen, vntyl the tyme that we come agayne. And vnto Simon he gaue thre thousande menne for to goe into Galilee, but Judas hym selfe hadde syght

Then thus

Of the Machabees.

eyght thousande in Balaadrythym.

Then wente Symon into Balyle, and stroke dyuerse battayles wpyth the heathen: whom he discomfited, and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the Heathen almost .iij. thousande men. So he toke the spoyles of them, and carped away the Israelites that were in Balyle and Arbatis, with their wiues, theyr chyldren and al that they had, and broughte them into Iewry wpyth greate gladnes. Judas Machabeus also and his brother Ionathas, wente ouer Iordaine, and trauallyed .iij. daies iourney in the wildernesse: Where the Rebuthees met them, and receyued them louyngly: and told the euery thinge that had happened vnto their brethren in Balaadrythym, and how that many of the were besieged in Barasa, Bosor, Alimis, Casphor, Agageh and Carnaim (all these are stronge walled and mighty great cyties) and that they were kept in other cytyes of Balaad also: and to morowe they are appoynted too brynge theyr booke vnto the cytyes, to take them and to wynn them in one daye.

So Judas and his hoste turned in all the haste in the wildernesse towarde Bosor, and wanne the cytye, slawe all the males wpyth sword. tooke al their goodes, and sette fyre vpon the cytye. And in the night they toke their iourney from thence, and

The first booke

and came to the castel. And by tines in a morning when thei looked vp, behold, ther was an innumerable people bearyng ladders and other instrumentes of warre to take the castel, and so ouercome them.

When Judas sawe that the battail began, and that the noyse thereof wente vp and range vnto the heauen, and that ther was so greate a crye in the ctyre, he sayde vnto his hooste: fyghte this day for your brethren. And so came behynd thei enemies in thre compaynes, and blew vp the trumpets, & cryed in their prater to God.

But as soone as Timothies hooste perceyued that Achabeus was there, they fled from him, & the other slew the downe righte soze, so that there were kyled of them that same daye, almooste right thousand men. Then departed Judas vnto Maspha, laid seige vnto it, and won it, slew al the males in it, spoyled it, and set fyre vpon it. From thence went he & toke Casbod, Magerth, Bosoz and the other cities in Galaad. After this gathered Timothi another host, which pitched their tentes before Rapho beyond the water. Judas sent to spy the host, & thei brought him word again, saying: Al the heathen that be round about vs are gathered vnto him, & the host is very great: Yea they haue hired the Arabians to help them, & haue pitched their tentes beyond the water, & are ready to come and fyght agaynst the.

So

11. Mach. 1.

on the 11. of March

Of the Machabees.

So Judas went on to mete them.

And Timothei said to the captaynes of hys host, when Judas and hys host come nye the ryuer: if he go ouer fyrst, we shall not be able to wythstande hym: for whye he wyl be to strong for vs: But if he dare not come ouer, so that he pytch his tente beyonde the wafer, then wyl we go ouer: for we shalbe strong ynough against him.

Nowe as soone as Judas came to the ryuer, he appoynted certayne scribes of the people, and commaunded them, saying: le that ye leaue none behynd vpon this side of the ryuer, but let euery mā come to the batail. So he wente fyrst ouer vnto the & his people after hym.

And al the heathen wer discomfited before him, and let their weapons fall, & ran into þe temple that was at Carnaim, whiche eytyme Judas wanne, and byent the temple with all that were in it: So was Carnaim subdued, and myghte not withstande Judas. Then Judas gathered all the Israelitis þe wer in Galaadithim, fro þe least vnto the most, with theyr wyues & theyr chyldren (a verye great host) for to come into the land of Israel.

So they came into Ephron, whiche was a myghtye, great and stronge cite, and laye in theyr waye. For they coude not go bi it nether of þe right had nor of þe left, but must go thorow it. Neuertheles they that wer in þe cite wold not let them go

E
11. Mach. xli. c.

The fyrst booke

Numeri. xi. c.

go thorow, but walled vp the ports with stones. And Judas sente vnto them with peaceable wordes, saying: * Let vs passe thorowe your land that we maye goo in: to our owne cōtre: ther shal no body do you harme, we will but only go thorow. But they woulde not let them in.

Wherfore Judas commaunded a proclamation to be made thorowe oute the Host, that euery mā shuld kepe his order: and so they did their best like valiant mē.

And Judas besyged the citie all that day and all that nyghte, and so manne it: wher they slew as many as were males, and destroyed the Citie, and spoyled it, and went thorow all the citie, ouer them that were slayne. Then wente they ouer Jordan into the plaine field before Bethsan. And Judas helped those forwarde & came behind, and gaue the people good exhortaciō all the way thorow, til they were come into the land of Iuda. * Thus they went vp vnto the mount Sion, wher they offered w mirth & thākesgeuing: because ther were none of them slayne, but came home agayne peaceably.

II. Pa. xlii. c.

Now what time as Judas and Ionathas were in the lande of Galaad, & Symon their brother in Galile before Ptolomays: Then Iosephus the sonne of zacharie and Asarph the captaynes, bearinge of the actes that were done, and of the battels that were stroken, sayde:

Let

Handwritten note: *Handwritten note: Iosephus the sonne of zacharie and Asarph the captaynes, bearinge of the actes that were done, and of the battels that were stroken, sayde: Let*

Of the Machabees.

Let vs get vs a name also, and go fight a-
gainst þe Heathen that are round about vs. ¶

So they gaue their boost commaunde-
ment, and went toward Jampah. Then
came Borgia and hys men oute of the
city, to fight against them: Josephus al-
so and Asariah were chased vnto the boz-
ders of Jewry, and ther were slayne that
day of the people of Israel. ii. M. men: so
that ther was a greate miserie amonge .. Macha. v.
the people, and al because they were not
obediente vnto Judas and hys brethren,
but thought they shuld quyte them selues
manfully. Neuertheles they came not of
the seede of those men, by whome Israel
was helped. But the me that were wyth
Judas, were greatlye commended in the
sight of al Israel and al Heathen, where
soeuer they name was hearde vpon, and
the people come vnto them byddyng
them welcome.

After this went Judas forth with his
brethren, and fought against the children
of Esau, in the land that lieth toward the
south, where he was the cite of Hebron
and the townes that lye beside it: and as
for the walles and townes rounde aboute
it, he brent them vp. Then remoued he to
goe into the lande of the Philistynes,
and wente thorow Samaria. All that
same time were ther many prestes slaine
in the bartayle, whiche wylfullpe and
with

Deut. vii. a

ii. Mach. ix. a
Iosep. cap. xii
lib. xii. antiq.

i. Mach. iii. c.
and. iii.

The fyrst booke

wythout aduysemente wente oute for to
fghte to gette them honoure. And when
Judas came to Azote in the Whyllystys-
nes lande, *he brake doune their altares,
brente the ymages of theyr Idoles, spoz-
led the cytyes, and came againe into the
lande of Juda.

The. vi. Chapter.

Antiochus wyllynge to take the cite of Elymas for
a praye is d. y. en away of the Citezins. He fallerh
into sychenes and dyeth. Hys sonne Antiochus is
made kynge. The belege of the tower of Syon. En-
patoz commeth into Jewry wyth a greate armye.
The bolones of Eleazer.



Nowe when kynge Antiochus
trauelled thozow the hye coun-
tries, he heard that Elymas in
Persia was a noble and plente-
ous city in siluer, and gold, & that there
was in it a very rich tēple: wher as were
clothes, cote armours and shildes of gold
whiche Alexander the sonne of Philippe
kyng of Macedonia had left behind him.
Wherfore he went about to take the cite
& to spoyle it, but he was not able, for þe cy-
tizens were warned of it, and foughte
him. And so he fled & departed with a great
heuynesse, and came againe into Babilon.
Moreouer ther came one whiche brought
hym tydings in Perside, that his hostes
whiche were in the land of Juda, were d. y.
uen away, and howe that Lysias went
forth first w a great power, & was d. y.
away of the Jewes: howe þe they had
the victoꝝ, and gotten great goodes out

Don. 1. 9. 10.

Of the Machabees.

of the hostes that perished: how they had broken downe the abomination, which he set vp vpon the aulter at Ierusalem, i. Mach. 1. 8 and fenced the Sanctuary wth hys walles, like as it was afore: yea and Bethsura hys citie also.

So it chaunced, that when the kynge had heard these wordes, he was afrayed, and greued very sore. Wherfore he layed hym doune vpon his bed, and fel sycke for very sorow: and al because it had not hap-¹⁵pened as he had deuised. And ther continued he long, for his grief was euer more and more, so that he sawe he must needs dye. Therfore he sent for hys frindes, and said vnto them: the slepe is gone from mine eyes, for the very sorowe and vexacion of hert that I haue. For whē I consider in my mynd the great aduersitie that I am come vnto, and the flouds of heuines whiche I am come in, wher as afore tyme I was so mery, and so greatly set bi (by reason of my power) Agayne, consideringe the euyl that I haue done at Ierusalem from whence I roke al the ryches of gold and siluer that wer in it, and sent to fetch away the inhabitoures of Jewry wthout any reason why: I knowe þ these trou-
bels are come vpon me for the same cause. And behold, I must die with great sorow in a straunge land. Then called he for one Philyp a friend of his, whom he made ruler of al his realme, & gaue him þ croune,
his

The fyrst booke

hys robe and hys rynge, that he shulde
take hys sonne Antiochus vnto hym, and
brynge hym vp tyl he myght caryne him
selfe. * So the kyng Antiochus dyed ther
in the. c. lxx. yere. When Lysias knewe
that hys kyng was dead, he ordeined Anti-
ochus his sonne * (whom he had brought
vp) to raigne in his fathers stede, and cal-
led hym Eupator. * Howe they that wer
in the Castell (at Iherusalem) kepte in the
Jewes round about the Sanctuary, and
sought euer styl to do them harme, for the
strengthenyng of the Heathen.

ii. Mach. x. a.
b. c. d. e.

Josep. ca. xiii.
lib. x. xii.

i. Mach. iii. d.

Eupator an-
tiochus sonne

Wherefore Judas thought to destroye
them, and called all the people together,
that they myght laye sege vnto them.

So they came together in the. Cl. yere, &
besieged them, layinge forth theyr ordi-
naunce and instrumentes of war. Then
certeine of them that were besieged wnt
forth (vnto whō some vngodly mē of Is-
rael toynded them selues also) and wente
vnto the kyng, saying: Howe longe wyl
it be, or thou punyssh and auenge our bre-
thern? We haue euer ben mynded to do
thy father scrupce, to walke in hys statu-
res, and to obey hys commaundementes.

Wherefore our people fel from vs, & where
soeuer they founde anye of vs, they slew
them: and they haue not onlpe medled w
vs, but with al our contreys: and behold,

i. Mach. iii. g.

this daye are they besegring the castell at
Iherusalem, * & haue made vp the stronge

holde

540 67-10

Of the Machabees.

holde in Bethsura: And if thou doeste not
preuente them tyght soone, they wyl do
more then these, and thou shalie not be a-
ble to overcome them.

* When the kynge heard thys, he was
very angry, and called his frends the Lay
taynes of hys foremen, & of al hys horse-
men together. He byred men of warre al-
so out of other reames and out of the Isles
of the sea, whych came vnto hym. And the
number of his host was an. C. M. footmen,
& .xx. M. horsemen. & .xxii. Elephantes
wel exercised to battayle. * These came
thow to Idumea vnto Bethsura, and bese-
ged it a longe season, and made pyerfe
instrumentes of warre agaynst it. But the
Iewes came oute and byente them, and
fought lyke men. Then departed Judas
from the castell of Jerusalem, and remo-
ued the host toward Bethzaccaran ouer
against the kynge's army.

So the kynge arose before the day, and
brought the power of hys hoste into the
way to Bethzaccaran, wher the hostes
made them to the battayles blowynge
the trompettes. And to prouoke the Ele-
phantes for to fyghte, they shewed them
the lappe of read grapes and mulberries.
And deuoyded the Elephantes among the
hoste: so that by euery Elephante there
stode a. M. men well barnessed, and hel-
mets of stele vpon their heads: Yea vnto

Am. i.

euery

1. Mach. xiii. a.
Josephus in
his antiqui-
ties the. xii.
xiii. Chapter.

1. Mach. xiii. g
and. vi. f.

The fyrst booke

euerye one of the Elephantes also, were
ordened. v. C. horsemen of the beste, whiche
they wayted on the Elephant going wher
so euer he wente, and departed not frome
him. Euerye Elephant was couered w
a stronge tower of wood, wher vpon wer
xxvii. valeaunte menne with weapens to
fyghte, and within it was a man of Jude
to rule the beast.

As for the remnaunte of the horsemen,
he sette them vpon both the sydes in two
partes with trompettes, to prouoke the
hooste, and to stiere vp such as were slow
in the armie. And when the sunne shone
vpon theyr byrdes of golde and stele, the
mountaynes glystered agayne at them, &
were as bryghte as the cressettes of fyre.
The kynges hooste also was dreyded,
one parte vpon the h^{igh} mountaynes; the
other lowe beneth: so they wente on, ta-
kyng good heade, and keepinge theyr or-
der. And al they that dwelte in the lande,
were afeared at the noyse of the hoost,
when the multitude wente forth, & when
the weapones smot together, for the host
was bothe greate and myghtye. * Judas
also and his hooste entred into the bat-
taye, and slewe. vi. C. men of the kings ar-
my. Now when Eleaser the sonne of Sau-
ra did se one of þe Elephants decked w the
kynges badge, & was a more goodly beast
then the other: he thought the king shuld
be vpon him, and leopard him self to, deli-
uer

Handwritten signature or mark

Of the Machabees.

uer his people, and to gette him a perpetuall name.

Wherefore he ran wyth a corage vnto the Elephant in the myddest of the hoste smytynge them doune of bothe the sydes, and slewe manye aboute hym. So wente he to the Elephantes feete, and gatte him vnder him, and slew hym: then fel the Elephant down vpon him, & ther he died. Judas also & his mē feing þ power of the king, & the mighty violence of his host, departed from them. And the kinges armye went vp agaynst thē toward Ierusalem, & pitched theyr tentes in Iewrye besyde mount Sion. * Moreover, the kinge toke truce with them that wer in Bethsura.

But when they came oute of the ctyte (because they had no vitayles within, and the lande laye vntylled) the kynge toke Bethsura, and set mē to kepe it, & turned his host to the place of the Sanctuary, & laid siege to it a greates while. Where he made al maner ordinaūces, had bowes, scorpions, rackets to cast stones, scorpiōs to shote arrowes, & slingers. The Iewes also made ordinaunce agaynst theys, and foughte a longe season.

But in the cite there were no vitayles for it was * the seventh yere of the wars, and those heathen that remained in Iewrye hadde eaten vp all theyr store. And in the Sanctuary wer few mē left, for þ hūger came so vpon thē, that they wer scattered

f
1. Mac. llll. g.
and. vi. d
it Mach. xi. a.
and. xii. a

Geniil xlv. d.

Am. ii.

cered

The fyrst booke

1. Mach. vi. b.

tered abroad euery man to hys own place.
 * So when Lysias hearde that Philip
 (whom Antiochus the king while he was
 yet liuinge, and ordeined to bring vp An-
 tiochus his sonne, that he might be king)
 was come agayne out of Persya and Me-
 dea with the kynges hoost, and thoughte
 to obtaine the kingdome: He gat hym to
 the kyng in al the haste, and to the cap-
 taynes of the hoost, and sayd: we decrease
 dayly, and our vitayles are but smalle: A-
 gayne, the place that we lay seige vnto is
 very stronge, and it were oure parte to se
 for the realme. Let vs agre with these men
 and take truce with them, and with all
 their people, and graunt them to lyue af-
 ter their lawe, as they did afore. For they
 be greued and do al these thinges against
 vs, because we haue despyled their lawe.
 So the kyng and the princes were con-
 tent, and sent vnto them to make peace,
 and they receyued it. Nowe when the
 king & the princes had made an orb vnto
 them, they came out of the castel, and the
 kyng wente vp to mounte Syon. But
 when he sawe þ the place was wel fenced,
 he brake the orb that he had made, & com-
 maunded to destroy the wal roundabout.
 Then departed he in all the hast, and re-
 turned vnto Antioche, where he founde
 Philip hauing dominion of the cite. So
 he fought against hym, and toke the cite
 againe into his handes.

The

Don. 1. 8. 1. 1. 1.

Of the Machabees.

The.vii. Chapter.

Demetrius raygneth after he had kyllen Antiochus and Lysias. He troubleth the chyldren of Israell choiow the counceyl of certayne wycked persons.

The prayer of the Iowewes agaynst Micanor. Judas kylleth Micanor, after he had made hys prayer.



In the .Cii. yeaere came Demetrius the sonne of Seleucus fro the city of Rome with a smalle company of men, vnto a citty of the sea coast, and ther he bare rule. And it chaunced, that when he came to Antioche the cite of hys progenitours, his hooſte tooke Antiochus and Lysias, to brynge them vnto hym. But when it was toulde hym, he sayd: let me not se their faces. So the hooſte put them to death: Now when Demetrius was sette vpon the thirne of hys kyngedome, there came vnto hym wicked and vngodly me of Israell: whose captaine was Alcimus, that would haue bene made hys prieste. These men accused the people of Israell vnto the kyng, saying: Judas and hys brethren haue slaine thy frendes, and dryuen vs oute of oure owne lande. Wherefore, sende now some men (to whome thou geueste credence) that he may go and se al the destruccyon, whiche he hath done vnto vs, and to the kynges lande, and lette hym be punyſhed wyth al his frendes and fauourers.

Then the kyng chose Bachydes a frende of hys, whych was a man of great

Am. iiii.

powee

1. Mac. xlii.
Josephus in
his antiqui.

15

The first booke

power in the realme (beyond the greates
 water) and farythfull vnto the kinge: and
 sent hym to see the destruction that Judas
 had done. And as for that wycked Alcimus,
 he made hym hys pryeste, and com-
 manded hym to be auenged of the chyld-
 ren of Israel. So they stode vp, & came
 with a greate hoste into the lande of Jus-
 da, sendynge messaungers to Judas and
 his brethren, and speakynge vnto them
 with peaceable wordes: but vnder dys-
 ceare. * Therefore Judas and hys people
 beleued not theyr sayinge, for they sawe
 that they were come with a greate host.

1. Mach 1. D

After this came the scribes together vn-
 to Alcimus & Bacchides, trusting the best
 vnto them. And first the Assydeans requi-
 red peace of the, sayinge: Alcimus þ pryeste
 is come of the seide of Aaron, howe can he
 discerne vs? So they gaue them leuyng
 wordes, and swore vnto them, and saide:
 we wil do you no harme, neyther rout fre-
 des, and they beleued them. But the very
 same day toke they. lx. men of them & slew
 them according to the wordes þ are writ-
 ten: * They haue cast the flesh of thy sancti-
 ties, & shed their blood round about Ieru-
 salem, and ther was no man would bute
 them. So ther came a great feare & dread
 amonge the people, sayinge: there is ney-
 ther truth nor righteousness in them, for
 they haue broke the appointmēt and othe
 þ they made. And Bacchides remoued hys
 host

Psal. lxxviii. a

2

6. 7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Of the Machabees.

hoofte from Ierusalem, and pyched bys tent at Bethzecha: where he sente forth, and toke many of them that had forsaken him: He slew many of the people also, and cast them into a great pit. Then comptred he the land vnto Alcimus, & left me of warre wpth hym to helpe hym, and Barchides him selfe went vnto the king. And thus Alcimus defended his hie priesthode and also such as vered Israel, resorted vnto hym: In so muche that they obtained the lande of Iuda, and dyd muche euell vnto the Israelites.

Now when Iudas sawe all the myscheyse that Alcimus and his companye had done (yea, more then the Heathen the selfes) vnto the Israelites: He went forth roundabout al the borders of Jewry, and punished those vnfaithful rennagates, so þ they came no more out into the countrey. So when Alcimus sawe þ Iudas & his people had gotten the vpperhand, & that he was not able to abide them: he wente againe to the king, & sayd al the worst of them that he could. * Then the kyng sent Nicanor, one of his chiefe princes (whych beate euell wpll vnto Israel, and commaunded him that he shulde utterlye destroye the people.

So Nicanor came to Ierusalē wpth a greate hoofte, and sente vnto Iudas and his brethren wpth frendly words (but vnder disceate) sayinge: there shall be no

Am.iii.

war

it. Mach. xv. a

warre betwixt me and you: I will come with a few men, to se howe ye do, wth frendeshyppe. Upon thys he came vnto Judas, & they saluted one another peaceably: but the enemies were appoynted to take Judas by violence. Neuertheles it was tolde Judas, that he came vnto him but vnder disceate, wherefore he gat him away from him, and wold se his face no more. When Nicanor perceyued that his counsaile was betrayed, he wēt out to fight against Judas, beside Capharsalama where there were sayne of Nicanors host. v. M. men, the residue fled vnto the castel of David.

After this came Nicanor vnto mount Sion: and the priestes with the elders of the people wēt forth to salute him peaceably and to shewe him the burnt sacrifices that wer offered for the king. * But he laughed them to scorn, mocked them, defyled theyr offryngs, and spake disdainfully, yea, & swore in his wrath, saying: If Judas and his hoste be not deliuered now into my handes, as soone as euer I come again (and fare wel) I shal burn vp this house. With that, went he oute in a great anger. Then the priestes came in, & stode before the aulter of the temple, weeping and saying: * For so muche as thou (O Lord) hast chosen this house, that thy name myght be called vpon therein, & that it should be an house of prayer and perici

on

ii. Mac. xiii.

iii. Reg. viii. f

Esay xlvi. b
ii. Para. vii. c.
Math. xxi. b

500/1000

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on vnto thy people: Be auenged of thys manye and bys hooſte, and lette them be ſlayn wpth the ſwerd: remembre the blaſphemies of them, and ſuffer the not to continue anye longer.

When Nicanor was gon from Ieruſalem, he pyched bys tente at Bethoron, & there an hoſte met him oure of Syria. And Judas came to Adarſa wth three thouſande men, and made his prayer vnto God, ſaying: O Lord * becauſe the meſſengers of king Senacherib blaſphemed the, & angel wēt forth, & ſlew an. Clxxxv. M. of them: Euē ſo deſtroy thou this hoſt before vs to daye, that other people maye know, how that he hath blaſphemed thy ſanctuary: & puniſh him according to his malyciouſneſſe.

And ſo the hooſtes ſtroke the ſielde, & the thyrteene daye of the moneth Adar: & Nicanors hooſte was dyſcomfyrte, and he hym ſelfe was ſpyte ſlayne in the battle. When Nicanors menne of warre ſawe that he was kyled, they caſte awai their weapons and fled: but the Jewes folowed vpon them an whole dayes iourney, from Adazer vnto Bazara blowing wth the trompets, and makynge tokens after them. So the Jewes came forth of all the tounes there aboute, and blem out theyr hornes vpon them, and turned agaynſte them: Thus were they al ſlain, & not one of them lefte.

Then

Elap. xxxvii. f.
ii. Mac. viii. d.
and. xv. d
iii. Reg. xix. c.

ii. Mach. xv. d

*1. Reg. xlii.
Judi. xlii b.
11. Esay. xlii.*

The first booke

Then they took their substance for a pray
and smote of Hircanors head and his right
hand (whych he helde vp so proudly) and
brought it with them, and hanged it vp a
fore Hierusalem. Wherefore the people
were exceedingly reioiced, and passed ouer
that day in great gladnes. And Judas or-
deyned, that the same daye (namelye the
xiii. day of the month Adar) shuld be kept
in mirth euery yeare. Thus the lande of
Juda was in rest a lytle whyle.

The. viii. Chapter.

Judas consideringe the power and gordye pollyce
of the Romaynes, maketh peace wth them. The
rescripte of the Romaines sent vnto the Jewes.

*Joseph. in his
booke of antiq.
xii. chap. xlii.*



Judas heard also the fame of
the Romaynes, & they were
myghty and valeant men, &
agreable to al thinges that
are required of the, and make
peace w al men, which come vnto them, &
how they were doughty men of strength.
Besydes & it was tolde him of their bat-
tailes and noble actes inwhych they dyd in
Galacia, howe they had conquered them,
and brought them vnder tribute: & what
greate thinges they had done in Spaine,
howe that wth theyr wysedome, and so-
ber behauour they had wonne the mines
of siluer & gold that are ther, and obta-
ined all the lande, wth other places farre
from them: how they had dyscomforted &
slayn doune the kings that came vnto the,
from

Don. J. 1. 1. 1.

Of the Agachabees.

from the uttermost part of the earth, and how other people gaue them tribute euery yere: Howe they had slayne and overcome Philip and Perses king of Persia, and other mo(in battayle) whych hadde brought their ordinaunce againste them: i. Mach. i. a.
how they discōforted great * Antiochus kynge of Asia (that woulde nedes fyghte with them) haupnge an hundzeth and .xx. Elephantes, with horsmen, charrettes, and a verye great hooste: howe they toke hym selfe alrue, and ordeyned hym wyth such as shoulde raygne after hym, to paye them a greate trybute, yea, and to fynde them good suerties and pledges: besydes al this, how they had taken from him India, Media and Lydya (his best landes) & geuen them to kynge Eumenus. Agayne B
howe they perceyvinge that the Grekes wer coming to bere them, sent againste them a captayne of an hoost, whiche gaue them battaile: slew many of them, led awaye their wyues and chyldren captiue, spoiled them, toke possession of their land, destroyed their stronge holde, and subdued them to be theyr bonde men, vnto this daye: Moreover, howe that as for other kyngedomes and Iles, wherch somer tyme withstode them, they destroyed them and brought the vnder their dominion: But helped euer their owne frends & those that were confederat with them, & conquered kingedomes both far & ne: & that whoso-
euer

The fyrst booke

euery herde of theyr renoun, was afrayed of them: for whome they wolde helpe to theyr kyngedomes, those raygned: and whome it lokyd not them to raygne, they put hym down: And howe they wcr come to great preeminence, haupnge no kyng amonge them, neyther anye manne clothed in purple, to be magnyfyed ther thowte, but had ordeined them selfe a parliamt, wherein there sat. iiii, C. & xxiij. Senatours daile vpon the counsaile, to dispatche euery the busynes of þe people and to kepe good order. And howe þe euery pere they chose a Maier, to haue þe gouernance of al theyr land, to whom euery mā was obedient: and that ther was neither euil wil nor disceaction among them.

E Then Judas chose Eupolemus the sonne of Ithou, the son of Iacob, and Iason the sonne of Eleazar, and sente the to Rome for to make frendeshipp & a bond of loue wyth them, that they myght take frome them the bondage of the Grekes, for the Jewes sawe that the Grekes wolde subdue the kyngdome of Israell.

So they wente vnto Rome (a very greate iourney) and came into the Parliamente, and sayed : Judas Machabeus wyth his brethren, and the people of the Jewes hathe sente vs vnto you, to make a bonde of frendshyppe and peace wyth you, and ye to note vs as youre louers and frendes. And the matter pleased

on 8/15/15

Of the Machabees.

sed the Romaines right wel, wherfore it was writte vp: of the which þ Romaines made a writing in tables of Latin & sente it to Iherusalē, that thei might haue bi the a memorial of the same peace and bond of frendship, after this maner: God saue the Romaines & the people of þ Jewes both by sea & by land, & kepe theiward & enemy from them for euermore. If ther come fyrst any war vpon the Romaines or any of thei frends thoroow out al thei dominion, the people of þ Jewes shal helpe the (as the time requiteth) and that with al thei herites. Also they shal neither geue nor send vnto thei enemies vitayles, weapons, money nor shippes, but fulfyll this charg at þ Romaines pleasure, & take no thing from the therfore. Again if the people of the Jewes happē fyrst to haue war, the Romaines shal stand by them with a good wil, according as þ time wil suffer. Neither shal they geue vnto the Jewes enemies, vitayles, weapons, money nor shippes. Thus are the Romaines content to do, and shal fulfyll thei charge without any discepte.

Accordynge to these artycles, the Romaynes made the bond with the Jewes. Nowe after these articles (sayed they) if anye of the partyes will put to them, or take any thing from them, they shal do it with þ consent of both: & whatsoeuer thei ad vnto them or take from the, it shal stand faste. And as touchynge the euell that

Demetrius

The fyrste booke

Demetrius hath done vnto the Jewes,
we haue written vnto him saying: Wher
fore layest thou thy heauy pocke vpon the
Jewes our keneoes and louers? If they
make any complaunte of the agayne vnto
vs, we shal defende the, and fight with
the by sea and by lande.

The .ix. Chapter.

After the death of Antiochus, Demetrius sendeth hys ar
my agaynst Judas. Judas is slayne. Jonathas is
put in the steade of hys brother. The strife betwene
Jonathas and Bachides. Alcimus is taken with the
palsey, and dyeth. Bachides retourneth agayne vnto
the kynge. He cometh vpon Jonathas by the
counsaille of certayne wycked persons, and is ouer
come. The truce of Jonathas with Bachides.

1. Mach. vii. f.
Joseph. capi.
xvii. lib. xii.

In the meane season whē Deme
trius herde þ Antiochus and his
host was slayne in the fyeelde, he
proceeded further to send Bachy
des & Alcimus agayne into Jewrye, and
those that were in the right winge of his
host, with them. So they wente forth by
the way that leadeth vnto Galgala, and
pyched their tents before Mesaloth, whi
che is in Abellys, and wanne the citty,
and newe muche people. In the fyrste
monethe of the .C. lii, yere they broughte
theyr hoste to Hierusalem, and rose vp
and came to Berca. with .xx. M. fotemen
and .ii. M. horsmen.

Now Judas had pyched hys tence at
Laisa, with thre thousande chosen men.
And when they saw the myltitude of the
other army that it was so gret, they were

Core

Of the Machabees.

fore afrayed, and manye conueyed them
selves oute of the host, In so muche that
there abode no mo of the but. viii. c. mē.

When Judas sawe that hys hoste fayled
him, and that he must nedes fight, it brake
his herte, that he hadde no time to gather
them together: wherefore the man was
in extreme trouble. Nevertheless, he said
vnto them, that remained with him: Up,
let vs go agaynst our ennemies, perad-
uencure we shall be able to fyghte wyth
them. But they wolde haue stopped him
saying: we shall not be able, therfore lette
vs nowe saue oure liues, and turne again
to oure brethren. And then wol we fight a
gaynste them, for we are here but fewe.

And Judas sayed: God forbyd that we
shoulde flee frome them. Wherefore if
our tyme be come, let vs die manfully for
oure brethren, and lette vs not stayn oure
honoure. Then the hoste remoued oute
of the tentes, and stode agaynste them.

The horsenmenne were deuided in two
partes: thelinge casters and the archers
wente before the hoste, and at the migh-
ty men wer for most in the fildes. Bachi-
des him self was in þ right wing of þ bat-
taile: and þ hoste dreyne nie in two patres
and blew the trompettes. Ther of Judas
blew the trompers also, & the earth shoke
at the noyse of the hostes, & they stode a
feld from the morow til night. And when
Judas sawe that Barchides hoste was

Arranged

The fyfthe booke

Strongest of the right syde, he tooke with
hym al the hardy men, & brake the righte
wyng of that order, and folowed vpon
them vnto the mount Azot.

Nowe when they whych were on the
left wyng, sawe that the ryght syde was
discomfited, they persecuted Judas and
them that were wyth hym. Then was
there a sore battel, for many wer slayne
wounded of bothe parties. Judas also
hym selfe was kyled, and the remnaunte
fled. So Ionathas and Simon toke Ju-
das their brother, and buried hym in hys
fathers sepulchre in the cite of Modin.
All the people of Israel made greate la-
mentacion for hym, and mourned longe,
sayinge: Alas, that this worthy shulde be
slayne, whych deliuered the people of Is-
rael. As for other thynges pertaynyng
to the battels of Judas, the noble actes
that he dyd, and of hys worthynesse, they
are not written, for they wer very many.

Joseph. cap. iii.
li. xii. antiqu.

And after the deathe of Judas, wicked men came vp in al the coastes of Israel, & there arose al such as worke vngodlines. In those daies was there a great dearth in the lande, and all the countrey gaue ouer them selfs and theirs vnto Bachides. So Bachides chose wicked men, & made them Lordes in the lād. These sought out & made seatch for Judas frēds, & brought them vnto Bachides: which auenged himself vpon them wth greate despyte.

& made leach for Iudas treas, & brought
 them vnto Bachides: which auenged him
 self vpon them wth greate despyte.

Of the Machabees.

And ther came so great trouble in Israel
as was not sence the tyme that anye pro-
phet was sene there.

Then came all Judas frendes toge-
ther, and sayed vnto Jonathas: For so
much as thy brother Judas is deade,
there is none like him to go forth against
oure enemyes, against Bachides, & such
as are aduersaries vnto our people. Where-
fore this daye we chose the for hym, to be
oure Prynce and captayne to order our
battaile. And Jonathas tooke the go-
uernance vpon him at the same tyme, &
ruled in stead of his brother Judas. When
Bachides gat knowledge thereof, he sought
for to slay him. But Jonathas & Symon
his brother, perceiuing that, fled into the
wyldernes of Thecua with all theyr com-
pany, & pitched theyr tents by y^e water poole
of Asphar.

Which when Bachides understode, he
came ouer Iordane with all his host
vpon the Sabbothe daye. Nowe had Jo-
nathas sente his brother Ithou (a captain
of the people) to praye his frendes the
Mabuthites, that they wolde lende them
theyr ordinaunce, for they hadde muche.
So the chyldren of Iambry came out of
Madaba, and toke Ithou & all that he had,
and went theyr way withall. Then came
word vnto Jonathas and Symon his bro-
ther that the chyldren of Iambry made a
great mariage, & brought the byde from

R.n.i.

Madaba

The fyrst booke

Magababab wyth great pompe, for she was daughter to one of the noblest prynces of Canaan. Wherefore they remembred the bloud of Abon theyr brother, and wente vp, and had them selues vnder the shadowe of the mountayne.

So they lyst vp theyr eyes, and looked: and beholde, there was muche a do, and great repaire: for the bypdegrome came forth, and hys friendes, and hys brethren met them wyth tympanes, instrumentes of musycke, & many weapons. Then Jonathas, and they that were wyth hym, met hym, rose out of their lurking places agaynst them, and slewe many of them. As for the remnaunt, they fledde into the mountaynes, and they toke all their substance. Thus the mariage was turned to moutnyng, and the noyse of theyr melody into lamentacion. And so when they had auenged the bloude of theyr brother, they turned agayne vnto Iordane.

E Bachides hearyng this, came vnto the very border of Iordane wyth great power vpon the Sabbath daye. And Jonathas sayde to hys company: let vs goe vp and fyght agaynst our enemies: for it is as derb not with vs to day, as in times past. Beholde our enemies are in our waye, the water of Iordane vpon the one syde of vs, wyth bankes, fenues, and woodes of the other syde, so that there is no place for vs to departe vnto. Wherefore

crye

Of the Machabees.

erpe now unto heauē, & ye may be deliuered from your enemies. So thei stroke barabale. And Ionathas stretched out his hande to smyte Bachides, but he fled backward. Then Ionathas, and they that were with him leapt into Jordan, & swammed ouer Jordane unto hym, & ther was slayn of Bachides syde that day. **M. mē.**

11. Para. r. a
1. Mac. llii b

Therfore Bachides with his host turned agayne to Hierusalem, and ouerthrew the castels and stronge holdes that were in Jewery, Iericho, Emaus, Berthozon, Bethell, & hamnata, & bara, & Topo, with his walles, with portes, and with lockes, and set men to kepe the, that they myght vse their malice vpon Israel. He walled vp Bethsara, Bazarah, and the castell at Hierusalem also, & prouided the with men, and vitayles: He toke also the chiefest mens sonnes in the contrey for pledges, & put them in the castell of Hierusalem to be kept. Afterwarde in the C. lvi. yere in the second moneth, Alcimus commaunded & the walles of the inmost sanctuary shulde be destroyed, & the buildynges of the prophets also. And when he began to destroy them, the thynges that he met about, were hindred: for he was smitten with a palsy, & his mouth shut so & he coulde nomore speake, nor comaunde anye of his house concerninge his busines.

Thus dyed Alcimus in great miserie at the same tyme. And when Bachides saw

R. ii. that

The fyrst booke

that Alcimus was dead, he turned again
to the kynge, and so the lande was in rest
ii. yeres. Then al the vngodly men held a
counsail, saying: Behold, Ionathas & his
company at at ease, & dwel without care,
Wherfore let vs bryng Bachides hither,
& he shal take them al in one night.

II. Reg. xx. c

So they went and gaue Bacoides this
counsaille, whiche arose to come with a
greate hooſte, and sente letters pryuelie
to hys adherentes whiche were in Jew-
rie, to take Ionathas and those that were
with him: but they might not: for þ other
had gotten knowledge of theyr deuce. *
And Ionathas toke .l. men of the countri
(whiche were the ringleaders of them) and
ſawe them. Then Ionathas & Simon w
theyr companie departed vnto the cytye
Berbbeſten whiche lyeth in the wylder-
neſſe, and repayred the decaye therof, and
made it ſtronger. When Bachides knewe
this, he gathered all hys hooſte, and sente
worde to them that were of Jewry. Then
came he and laied ſiege to Berbbeſtē and
foughte agaynſte it a long ſeaſon, & made
inſtrumētes of war. Now Ionathas left
his brother Symon in the cyty, & wente
forth him ſelf into the country, & came w
a certain numbꝛe, & ſaw Odareſ and his
bꝛethꝛē & the childꝛē of Phaleſeron in they
ents: ſo that he begā to be ſtrong and to
reſe in power.

¶ for Symon and hys companie, they
went

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wente oute of the cytpe, and bzente bp the instrumentes of war, and fought against Bachides, and discomfited him. And Bachides was sore vexed, because his counsayle and trauayle was in vaine. Wherefore he was wrothe at the wicked menne (that gaue hym counsayle to come into theyr land) and slewe many of them. The purposed he wyth his companie to go awaye into hys owne countrey: whereof when Jonathan hadde knoweledge, he sente Embassadors to hym, for to make peace wyth him, and that he shuld deliuer hym hys prysoners agayne. To the whiche the Bachides consented gladlye, and dyd accordynge to hys desyre: yea, and made an othe, that he shulde neuer do him harm all the dayes of hys lyfe. So he restored vnto hym all the prysoners that he hadde taken out of the land of Iuda, & then turned & went his way into his owne lande, neither proceeded he any further to come to the borders of Iuda. Thus Israell had no more war. And Jonathan dwelte at Mypchmas, and beganne there to gouern the people, and destroyed the vngodly men oute of Israell.

The .x. Chapter.

Demetrius desyreth to haue peace with Jonathan. Alexander moueth war against Demetrius. Demetrius is slayne. The frendshyppe of Iulolomeus and Alexander.

The fyrst booke

Josep. cap. ii
iii. lib. xiii.



At the .C. lx. yere came Alexander the sonne of Noble Antiochus & toke Babilonais, whose citezens receyued him, & there he tarried. When Demetrius herd thereof, he gathered an exceeding great host, and wente for the agaynst him to spyhie. Wherfore Demetrius sente letters vnto Jonathan with louing wordes & praised him greatly. For he sayed: we wyl spylle make peace with him, before he bynde him selfe with Alexander agaynst vs, els he shall remembre the euell that we haue done agaynst hym, his brother and his people. And so he gaue Jonathan leaue to gather an host, to make weapōs, & to be confederate with him, & commaunded the pledges that wer in the castel, to be deliuered vnto him.

i. Macha. ix. c.

Then came Jonathan to Ierusalem, & red the letters in the audience of all the people, and of them that were in the castell. And therefore were they sore afraid, because they herde that the kinge had geuen him licence to gather an hoste. * Thus were the pledges deliuered vnto Jonathan whiche restored them to their eloers. Jonathan dwelte at Ierusalem, and began to build vp & to repaire the citie: commaundynge the workmenne to malle it, & the mount Syon round about with free stone, to be a stronge houlde, and so they dyd. As for the heathen that were

Of the Machabees.

were in the castels which Bachides had made vp, they fled: so that euery man left the place, and wente into his owne coun- try. Only at Bethsura remayned certain of the Iewes, whiche had forsaken y^e law and commaundments of God, for Beth- sura was their refuge.

Nowe when kynge Alexander heard of the promises that Demetrius hadde made vnto Ionathas, and when it was tolde him of the battailes & noble actes, whiche he and hys brethren had done, & of the great trauailes that they had take he sayed: where shal we finde such a mā? Well, we wyll make hym oure frende, and be confederate with him. Upon thys he wrote a letter vnto him, wth these wordes: king Alexander saluteth his bro- ther Ionathas. We haue herde of the, & thou art a valeaunt man, and mete to be our frende: wherfore this day we ordaine the to be the hye pryeste of thy people, and to be called the kynges frende. (Upon thys he sente him a purple clotbynge, and a crowne of golde) that thou mayest con- syder what is for our profit, & kepe friend- ship towarde vs.

So in the vii. moneth of the C. li. yere vpon the solempne feast day of the taberna- cles, Ionathas put the holy raiment vpon him. The gathered he an host, & made ma- ny weapons. Whiche when Demetri- us herde, he was maruelous sorow, & laied:

An. iiii.

Alas,

The fyrst booke

Alas, what haue we done, that Alexander hath preuented vs in getting the frendship of the Jewes, for hys owne defence? Yet wil I write louingly vnto them also, yea, and promyse them dignities and rewardes, that they maye be of my syde. Whereupon he wrote vnto them these wordes: Kyng Demetrius sendeth greeting vnto the people of the Jewes. Where as ye haue kept your couenaunte toward vs, and contryned in our frendshippe, not enclinyng to our enemyes, we were glad when we herd thereof. Wherefore remayne still and be faithfull to vs, and we shal wel recompense you for the thynges that ye haue don on our party: we shal relese you of many charges, & geue you rewardes. And now I discharge you & al the Jewes fro tributes. I forgeue you the customes of salt, & relese you of the croone taxes, of the thirde parte of sede, and halfe of the fruite of trees, which is myne own due ty. These I leue for you, from this day forth so that they shall not be taken of the lade of Iuda, nor of the thre cyties whiche are added ther vnto out of Samaria and Galile. from this day forth for euermore. Jerusalem also with all thynges belonging thereto, shall be holy and free, yea the tythes and tributes shall pertain vnto it. As for the power of the castell whiche is at Hierusalem, I temyttz and geue it vnto

1. Macha. xi. d

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unto the hye priest, that he maye set in it
suche men, as he shall chose to kepe it. I
freely deliuer all the Jewes that are pry-
soners thowowe oute all my realme: so
that euerye one of them shall be fre from
payinge any tribute, yea, euen of their
cattell.

All the solempne feastes, Sabbothes,
new mones, the dayes appointed, the thre
daies before and after the feast, shalbe fre
for all the Jewes in my realme: so that
in them no mā shal haue power to do any
thyng, or to moue any busynesse againste
any of them in any maner of cause. Ther
shal. xcc. M. also of the Jewes be wyttē
vp in the kynges hooste, and haue theyr
wages payed, as al other men of warre of
the kynges shoulde haue: and of the shal-
be ordeyned certayne, to kepe the kynges
strong holdes: yea, and some of them shal-
be set ouer the kynges busynesse, that they
may faythfully deale with the same. The
Jewes also shall haue prynces of theyr
owne, and walke in theyr owne lawes, as
the kyng hath commaunded in the land
of Iuda.

And the thre cytyes that are fallen in-
to Iewrye from the countrie of Samaria,
and Galile, shalbe taken as Iewrye, and
be vnder one: neyther be subiecte to anye
straunge lord, but to the hye priest. As for
Ptolomays and the lande pertainynge
thereto, I geue it vnto the Sanctuary at
Ierusalem

The fyrst booke

E Hierusalem, for the necessarye expences of the holy thinges. Moreover, I wyl geue euery yere .xv. thousande Syckles of siluer out of the kynges cheker (whiche perspayneth vnto me) to the worke of the temple: yea, and loke what remaineth (which they that hadde oure matters in hande in times past, haue not payed) that same shall they geue vnto them also. And besides all this, i. lxx. sicles whiche they toke yearly of the rentes of the Sanctuarie, shall belonge vnto the priestes that do seruyce.

Item, whoso euer they be that fle vnto the temple at Hierusalem or within the liberties thereof, wher as they are fallen into the kynges daunger for anye maner of busines, they shall be pardoned, and all the goods that they haue in my realme, shalbe fre. For the building also & repayinge of the worke of the Sanctuarie, expences shalbe geuen out of the kynges cheker: Yea, and for the makynge of the wals rounde aboute Hierusalem, for the breaking down of þe old, & for setting vp of the strong holds in Iewry, shal þe costs & charges be geuen out of the kynges cheker.

But when Ionathas and the people
1. Mach. vii. b heard these words, they gaue no credence vnto them, nether receiued them: for they remembred the greate wyckednesse that he had done vnto Israel, and how sore he had vexed the. Wherfore they agreed vnto

Alexand

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Alexander, for he was a pynce that had
deale frendly with them, & so they stode
by him alway. Then gathered king Alex
ander a greate host, and broughre his ar
my against Demetrius. So the two kin
ges stroke battayle together, but Deme
trius host fled, and Alexander folowed
after and fel vpon him. A myghty fore feld
was it, continuinge til the Sunne went
downe, and Demetrius was slayne the
same daye.

Josep. cap. v.
lib. xii. anti.

And Alexander sente Embassadors
vnto Ptolomy the kynge of Egypt with
these wordes, sayinge: I or so muche as I
am come againe to my realme, and am set
in the throne of my progenytours, and
haue gotten the domynion, ouercomed
Demetrius, conquered the land, and stru
ken a feld with him, so that we haue dis
comfited both him and his host, & sit in
the throne of his kingdome: let vs now make
frendship together, geue me thy daughter
to wife: so that I be thy sonne in law, and
both geue the rewards, and her great dig
nitie. Ptolomy the king gaue answer, say
ing: Happy be the day wherin thou art come
again to the land of thy progenitours, and
set in the throne of their kynghdō. As now
will I fulfyll thy writinge: but mete me at
Ptolomais, & we may se one another, and
that I may marry my daughter vnto thee ac
cording to thy desire. So Ptolomy went
out of Egypt with his daughter Cleopatra,
and

The fyrst booke

and came vnto Stolomais in the. C. lxxiij.
 yere, where kinge Alexander met hym,
 and he gaue Alexander his daughter Cle
 opatra, and maryed them at Stolomays
 with great worship, lyke as the maner of
 kyniges is to be: Then wrote kynge Alex
 ander vnto Jonathas, that he shuld come
 and mete hym. So he went honorably vn
 to Stolomays, and there he met the two
 kyniges, and gaue them greate presentes
 of golde and siluer, and founde fauoure in
 their sighte. And there came together a
 gaynst Jonathas certayne wicked men
 and vngacious personnes of Israel, ma
 kynge complayntes of hym, but the kinge
 regarded them not. As for Jonathas, the
 kynge commaunded to take of hys gar
 mentes, and to cloth hym in purple: and
 so they dyd. Then the kynge appoynted
 him to sit by him, and saide vnto his prin
 ces: Go with him into the myddest of the
 citie, and make a proclamacyon, that no
 man complaine agaynst him of any mat
 ter, and that no man trouble hym for any
 maner of cause.

So it happened that when his accusers
 sawe y^e worship which was proclaimed of
 him, and y^e he was clothed in purple they
 fled euerichone. And the king made much
 of him, wrote hym amonge his chiefe fren
 des, made hym a duke, and partaker of
 his dominion. Thus Jonathas wente a
 gayne to Hierusalem with peace & glad
 nesse.

Of the Machabee s.

ness. In the .C. lxx. yere came Demetrius the sonne of Demetrius from Creta in to his fathers land: wherof when Alexander herde tel, he was righte sorow, and returned vnto Antioche. And Demetrius chose Appollonius (which had the gouernance of Celosiria) to be his captaine. 1. Mach. iii. a

So he gathered a great host and came vnto Jamnia, and sente worde vnto Jonathas the hye prieste, sayinge: Darest thou withstand vs thy selfe alone? As for me, I am but laughed to scorne and shamed, because thou prouedst thy strength against vs in the mountaines. Now therefore if thou trustest in thine owne strength come dourie to vs into the plaine feld, and ther let vs proue oute strength together: thou shalt find that I haue valeaunt me of war with me: and shalt know whome I am, and the other that stande by me.

Which say, that your fore is not able to stand before our face, for thy fathers haue bene twise chased into their owne lande, And now, how wilt thou be able to abide so great an host of horsemen and foremen in the feilde, where as is neyther rocke, stone, nor place to ste vnto?

When Jonathas herde the wordes of Appollonius, he was moued in his mynd: wherfore he chose .x. thousande men and went out of Hierusalem, and Simon his brother myghty hym for to helpe hym. And they pytched theyr tentes at Joppa, but the

The fyrst booke

the cite kept him forth, for Joppa was an hold of Appollonius. Then Jonathas laied siege to it, and they that were in the ctye, for very feare let him in: and so Jonathas wanne Joppa. Appollonius hearing of this, took the thousand horsmen with a great host of fote, and went as though he wolde go to Azorus, and came immediately into the playne feld because he had so many horsmen, & put vps trust in the. So Jonathas folowed vpon hym to Azorus, and there they stode the bataille. Now had Appollonius left a thousand horsmen behind them priuely in the tentes. And when Jonathas knewe that suche wayt was layed beind them, they went rounde about the enemies host, and shot dartes at the people from the morninge to the eueninge. As for Jonathas people, they kept theyr ordre as he hadde commaunded them, and the enemies horses were euer labouringe.

3 Then brought Symon forth his host, and set them agaynst the footemen. For the horsmen were weare all readye. So he dyscomfyted them, and they fled. And they that were scattered in the field, gatte them to Azorus, and came into the temple of Dagon theyr Idole, that they myghte there saue theyr lyues. But Jonathas sette fyre vpon Azorus and all the ctyes rounde aboute it, and took theyr goodes, and brente vp the temple of Dagon

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of Dago with al the that wer fled into it
 Thus were slayne and brent well nye *i. Mach. xi. d.*
 viij. thousand men. So Jonathan remo-
 ued the hooste from thence, and broughte
 them to Ascalon: where the men of the ci-
 tie came forth, and mette hym with great
 worshyp. After this went Jonathan and
 his hooste agayne to Hierusalem, with
 greute substance of good. And when King
 Alexander herd these things, he thoughte
 to do Jonathan more worshyp, and sente
 him a colar of gold, as the use is to be ge-
 uen to such as are of y^e kinges next bloud.
 He gaue him also the citie of Accaron (w^{ch}
 the ladies deliueringe therto) in possession.

The xi. Chapter.

The dissencion betwixt Ptolomeus and Alexander his
 sonen in la. re. The death of Alexander. Demetrius
 raygneth after the death of Ptolomeus. Sion is be-
 sieged of Jonathan. Demetrius seinge that no man
 resisteth him, sendeth his army again. Tiphon muoeth
 Antiochus against Demetrius. Demetrius is deli-
 uered by the succoure of Jonathan. After his deli-
 uerance he breaketh his couenant that he had made.



And the kynge of Egypt gathe-
 red an host, lyke the sand that
 lyeth vpon the sea shore) and
 many shippes: and went about
 thowthe dyseate to obayne the kynge-
 dome of Alexander, and to toyne it vnto
 his owne realme. Upon this he toke his
 iourneie into Siria, and was letten into
 the cyrpes. and me came forth for to mete
 him: for king Alexander had commaunded
 them

*Jos. cap. vii.
 lib. xii.*

The fyrst booke

them so to do, because he was hys father
in law. Nowe when Stolompe entred in
to any citie he left men of war to kepe it, &
this he dyd thorowout al the cities. And
whē he came to Azotus, they shewed him
the tēple of Dagō and Azotus that was
brent vp wth the other thinges whiche
were destroyed, the dead bodyes caste a-
broad, and the graues that they had made
by the way syde for suche as were slayne
in the fyeelde : And tolde the kynge that
Jonathas had done all these thinges, to
the intent that they myght ger him euell
wyl. But the kynge saide not a word ther
to. And Jonathas mette the kynge wth
great honoure at Joppa, where they salu-
ted one another, & toke their rest. So whē
Jonathas had gone with the kynge vnto
the water þ was called Elcutherus, he
turned again to Ierusalē. Nowe Stolompe
had gottē the dominiō of þ cities vnto
Seleucia vpon the sea coast, ymagining
wicked counceils against Alexander, & sente
embassitours to Demetrius, saying: Come
let vs make a bond betwixt vs, so shal I
geue the my daughter þ Alexander hath,
and thou shalt caigne in thy fathers king
dome. I repente that I gaue Alexander
my daughter, for he goeth aboute to sleie
me. And thus he sclaundered Alexander
because he woulde haue hadde hys
realme.

Reg. xv. g

* Thus he tooke his daughter fro him,
gaue

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gaue her vnto Demetrius, and forsoke Alexander, so that his malice was openly known. And Ptolome came to Antioche wher he set two crownes vpon his owne head: the crown of Egypt and of Asia. In the meane season was kynge Alexander in Cilicia, for they that dwelt in those places, had rebelled against hym. But when Alexander heerd of this, he came to warre against him. So kynge Ptolome brought forth his host and met hym with a myghty power, and chased hym awaye.

Then fled Alexander into Araby, ther to be defended, and kynge Ptolomeus honour increased. And Iabdiell the Arabiane smot of Alexanders heade, and sente it vnto Ptolome. But the thyrde day after dyed kynge Ptolome him selfe: and they whome he had sette in the stronge holdes were slaine of those that were within the citie. And Demetrius reigned in the hundred and seven and fortye yere.

At the same tyme gathered Ionathas them that were in Jewry to lay seige vnto the castel which was at Ierusalem, and so they made many instrumentes of warre agaynst it. Then wente there certaine vngodly persons (whiche hated their owne people) vnto kynge Demetrius, and tolde hym that Ionathas beseged the castell. When he heard it, he was angrie, & Imedpaulpe came vnto Ptolomars, and wrote vnto Ionathas, that he shulde not

The fyrst booke

laye syege to the castle, but comz & speake
wyt hym in al the haile. Neuerthelesse
when Ionathas heard thys, he commaun-
ded to besyege it. He chose also certeyne
of the elders, and priestes of Israel, & put
hym selfe in the perill, and toke with him
golde, syluer, clothynge, and diuerse pre-
sentes, and went to Babilonais vnto the
kyng, and founde hym gracious.

And though certeine vngodly men of
hys owne people made complaints vpo
hym, yet the kyng increated hym lyke as
hys predecessours hadde done before: and
promoted him in the syght of al hys frien-
des, confirmed hym in the hys priesthode
wyt al the worshyp that he had afore, &
made hym hys chief friend. Ionathas al-
so desyred the kyng that he wolde make
Jewys free, wyt the thre head cities of
Samaria, and the lades pertainyng ther-
to: Upon this did Ionathas promise him
thre hundred talentes, wherunto the
kyng consented, & gaue Ionathas a wy-
tyng of the same, containyng these wor-
des. Kyng Demetrius sendeth gretyng
vnto hys brother Ionathas, and to the
people of the Jewes. We sende you here
a coppe of the letter whych we dyd wryte
vnto our elder Lathenus, concernyng
you, that ye shulde knowe it.

D Kyng Demetrius sendeth gretyng vn-
to Lathenus his elder. For the faythful-
nes that oure friendes the people of the
Jewes

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Jewes kepe vnto vs, and for the louinge
kindnes which they bear toward vs, we
are determined to do them good. Where-
fore we ordain al the coastes of Jewry w
iii. cities, Lidia and Ramatha (which ar
added vnto Jewry from Samaria) & all
the landes pertainig therunto, to be fre-
ly sepetated for such as do sacrifice in Je-
rusalem: both concerning the paymentes
which the king toke yearly afore tyme, &
the frutes also of the earth and trees. As
for other tithes and treoutes that belon-
ged vnto vs, we discharge the thereof fro
this time forth. In lyke maner we graunt
vnto them all the customes of salte and
croun taxes which wer brought vnto vs.
And this fredome shal they haue firme &
stedfast, fro this time forth for euermore.

Therefore se that ye make a coppie of these
oure letters, and deliuer it to Jonathan
that it maye be kept vpon the holie mount
in a conuenient place. After this, whē De-
metrius the king saw that his land was
in rest, and that no resistance was made
him: he sente away all his hoste euerie
man to his own place, excepte an armie
of strangers, whom he brought from the
Isles of y^e Heathē, wherfore al his fathers
hoste had euill wyll at him. * Now was
ther one Triphon (y^e had ben of Alexan-
ders part afore) which whē he sawe that
al y^e host murmured agaynst Demetrius:
he wente to Emacluel the Arabian (that

i. Mach. xii. 5.

i. Mach. xii. 5.

i. Mach. xii. 5.

Joseph. in his
iii. booke. viii.
chapter.

Do. ii.

brought e

The fyrst booke

brought vp Antiochus: the son of Alexander) and lay sore vpon him, to deliuer him this yōg Antiochus: that he might reigne in his fathers steade. He coulde hym also what greete euell Demetrius had done, and how hys men of war loued hym not: and so remained ther a long season.

And Ionathas sent vnto king Demetrius, to driue them oute whiche were in the castell at Ierusalem and in the other refuges, for they did Iſrael great harme. So Demetrius set word vnto Ionathas sayinge: I wyll not onely do these thynges for the and thy people, but at time cōuenient I wil do both the and thy people greate worship. But nowe thou shalt do me a pleasure, if thou wilt send me men to help me: for al mine army is gone from me. So Ionathas set him. iiii. M. strong men vnto Antioche, and they came vnto the kinge, wherefore the king was very glad at their commynge. But they that were of the citty (eu. ii. an. Cxx. thousand men) gathered them together, and would haue slayne the king, which fled into his court: and the citizens kept the stretes of the cities, and began to fight.

¶ Then the kynge called for the Iewes helpe which came vnto him altogether, & went abrode thorow the citty, and slew the same day an. C. M. men: set fire vpon the citty, gat many spoiles in that daye, & deliuered the king. So wbe the cytesyns saw

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same that the Jewes had gotten their will of the citie, and they them selues disappointed of their purpose, they made their supplication vnto the kynge, saying: Grant vs peace, and lette the Jewes cease from troubling vs and the citie, and vpon this they cast away their weapēs. Thus they made peace, and the Jewes gatte great worshippe in the syghte of the kyng, and in the sight of al that were in his realme, and were spoken of thowout the kingdome: and so they came agayne to Ierusalem with great goods.

So the kyng Demetrius satte in the throne of his kingdome, and had peace in his lande. Nevertheless he dyssembled in al that euer he spake, and withdrew himselfe from Ionathas, neyther rewarded him accordinge to the benefites whiche he had done for him, but troubled him very sore. After this came Triphon agayne with yonge Antiochus, whiche raygned and was crowned kyng. Then there gathered vnto him al the men of war, whom Demetrius had put away: these fought agaynst Demetrius, which fled & turned bys backe. So Triphon toke the Elephan- Stes, and man Antioche. And yonge Antiochus wrote vnto Ionathas, sayinge: I confirme the in thy pryncethode, and make the ruler of foure countreys, that thou maieste be a frende of the kynges.

Vpon this he sent him golde vessels to

Do.iii. be

The first booke

he serued in, and gaue him leaue to dyne in golde, to be clothed in purple, and to weare a collar of gold. He made hys brother Simō also captain from the coastes of Tyrus vnto the borders of Egypte.

Then Jonathan toke his iourney, & went throughte the cities beyonde the water (of Iordane) and all the men of warre of Siria gathered them vnto hym for to helpe him. So he came vnto Aicalon, & they of the cite receiued him honourablie: and from thence went he vnto Gaza, but they wold not let him in: wherfore he laid sege vnto it burning by and spoiling the places that wer about the cite.

¶ And the citizens of Gaza submytted them selues vnto Jonathan, which made peace with them, but toke of theyr sōnes to pledge, sente them to Ierusalem, & wēt throughte the countrey vnto Damascus.

Now when Jonathan herd þ Demetrius princes wer come into Cabes (which is in Galile) with a great host, purposing to put Demetrius out frome medlynge in the realme, he came against them and left Simeon his brother in the lande: whiche came to Berhsuta, and layed sege to it a longe season, and discomfited them. So they desyred to haue peace with him, whiche he granted them, and afterward put them oute frome thence, toke the cite, and sette men to kepe it. And Jonathan with his host came to the water of Genesar, and

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and at times in the morning gat them to the plain felde of Asor.

And beholde, the hostes of the heathen met them in the feld, and layd watch for them in the mountaines: so that when Jonathas came agaynste them, the other (which wer layd to watche) rose oute of theyr places, and foughte, and they that were of Jonathas syde, fled euery man: and there was not one lefte of them, excepte Garbarthias the sonne of Absalomus, and Judas the sonne of Calphyr, the captayne of the host. Then Jonathas tēt his clothes layed earthe vpon hys head, made hys prayer and turned agayne to them * in the feld where they fought together, & he put them to flight. Now whē his own mē that wer fled, sawe thys: they turned agayne to him, & helped him to followe vpon all theyr enemies vnto theire tentes at Cades. So ther wer slain of the heathen the same day. iiii. M. men, and Jonathas turned agayn to Jerusalem.

1. Reg. .xliii.

The .xii. Chapter.

Jonathas sendeth Embassadours to Rome, & to the people of Sparta, to renewe theyr couenaunt of frendshipp. Jonathas putteth to flight the princes of Demetrius. Tryphon taketh Jonathas by deceite.

Jonathas seeinge y^e time was mete for him, chose certain mē and sente the vnto Rome for to stablish and to renewe the frendshipp with them. He sent letters also vnto Sparta, & to other places in like maner.

Do. iiii.

So

Josephus. xliii.
booke of antiq.
viii. chapter.

The first booke

So they went vnto Rome, and entred into the counsell, and sayed: Jonathas the hye priest and the people of the Jewes set vs vnto you, for to renue the olde frendeshyppe and bonde of loue. Upon this the Romanes gaue them fre passortes, that menne shoulde leade them home into the land of Iuda peaceably. And this is þe copy of the letters that Jonathas wrot vnto the Spartians:

Josep. lib. xii.
capit. v.

Jonathas the hye priest with the elders priestes, & the other people of the Jewes, send gretinge vnto the Spartians theyr brethren. There were letters sente longe ago vnto * Onias the hye priest, from Arius, which the reigned amōg you: þe ye at our brethren, as þe writing made rere vpon, specifieth. And Onias entreated þe embassour that was sent honourably, & receiued the letters wherein ther was mention made of the bond of loue & frendship. But as for vs, we haue no such writings: for why, we haue the holpe booke of scripture in oure handes to oure comforte.

B Neuerthelesse, we hadde rather sende vnto you, for the renuinge of the brotherhode and frendeshyppe, leaste we shoulde be straunge vnto you, for it is longe sence the time that ye sente wordes vnto vs. Wherefore in the sacrifices that we offer and other ceremonies vpon the hye solemne dayes and other, we alway remember you without ceassing (like as reason is,
and

23 in 12

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And as it becommeth vs to thinke vpon
our brethren) yea and are ryghte glao of
your prosperous honoure.

And though we haue had greate trou-
bles and warres, so that the kynges a-
bout vs haue foughten agaynst vs, yet
wolde we not be greuous vnto you ner to
other of our louers and frendes in these
warres. For we haue had helpe from hea-
uen, so that we are deliuered, and our ene-
mies subdued. Wherefore we chose Sume-
nius the sonne of Antiochus, and Antipa-
tar the sonne of Haliou, and sent them vn-
to the Romans, for to renewe the old bond
of frendship and loue with them. We com-
manded them also to come vnto you, to sa-
lute you, and to deliuer you our letters, co-
cerning the renouacion of oure brother-
hod. And now ye shal do right wel, to geue
vs an answer ther vnto.

* And this is the cōpye of the wyrt-
tyng wher the Arius the kyng of Spar-
ta sente vnto Dnias; Arius kyng of the
Spartians sendeth gretynges vnto Dnias
as the hye pypst. It is found in wyrttyng,
that the Spartians and Jewes are bre-
thren, and come oute of the generacion of
Abraham. And now for so muche as this
is come to oure knowledge, ye shal do wel
to write vnto vs of your prosperite. As
for vs, we haue wyrtten oure minde vnto
you: Our catel and goods at yourcs, and
yourcs

Josephus lib.
iii. capt. v.

The first booke

yours, oures. These things haue we com-
maunded to be shewed vnto you.

When Ionathas herde that Demetri-
us princes were come forth to fyghte a-
gainst him, with a greater host the afore,
he wente from Iherusalem, and met them
in the lande of Gemath, for he gaue them
not space to come into his own countrey.
And he sente spies vnto their tentes, wher
they came againe and tolde him, that they
were appointed to come vpon hym in the
night season. Wherefore when the sunne
was gone doune, Ionathas commanded
his men to watch al the night, and to be
ready with weapens for to fighte: and set
D watchmen roundabout the hooſte. But
when the aduersaries hearde that Iona-
thas was ready with his men to the bat-
tyle, they feared, & were afraied in their
herts, & kindled fires in their tentes, brake
vp, & gat them away. Neuertheles Iona-
thas & his company knew it not til the mor-
ning, for they sawe the fires burninge.

Then Ionathas folowed vpon them,
but he might not ouertake them, for they
were gone ouer the water Eleutherus.
So Ionathas departed to the Arabians
(which were called zabadei) due the, & toke
their goods. He proceeded further also, &
came vnto Damascus, and wente thorow
al that countrey. But Simon his brother
tooke his iourneye and came to Ascalon
and to the next stronge holdes: departing
vnto

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unto Joppa, and wanne it. For he heard that they wold stand of Demetrius parte: wherfore he sente men of warre into the cyrre, to kepe it. After this came Jonthas home agayne, & called the elders of the people together: & deuised with the for to buylde vpon the stronge holdes in Jerozp, and the walles of Ierusalē, to set vp an hye walle betwixt the castell and the citie, for to seperate it from the citie, that it myghte be alone, and that menne shulde neyther bye nor sell in it.

Upon thys they came together for to builde vp the citie: and for asmuch as the wal vpon the broke of the weste syde (called Caphethearh) was fallen doun, they repaired it. And Symon set vp Adyadah in Sephelah, and made it strong, settinge portes and lockes vpon it. Nowe when Tryphon purposed to raygne in Asya, to be crowned, and to slaye the kinge Antiochus, he was afrayed that Jonthas woulde not suffer him, but fight agaynst him. Wherfore he went about to take Jonthas, and to kyl hym.

So he departed, and came vnto Bethsā: Then wente Jonthas forth agaynst hym to the battaile with .xl. thousand chosen mē, and came vnto Bethsan also. But when Tryphon saw that Jonthas came wth so greate an host to destroye hym, he was afrayed: and therefore he receyued him honozablye, commended hym vnto all

¶ Macha. ix. c.
Joseph. capi.
ix. lib. xiii.

The first booke

all his frendes, and gaue him rewarde,
and commanded his men of war to be as
obedient vnto him, as to him selfe.

And sayed vnto Jonathas: whye haste
thou caused this people to take such tra-
uayle, seinge there is no warre betwixte
vs: Therfore sende them home agayne, &
chose certayne menne to wayte vpon the
& come thou with me to Stolomais: for
I will geue it the, with the other stronge
holdes, men of warre and theyr officers.
As for me, I must depart, this is only the
cause of my comming. Jonathas beleued
him, and did as he saide, puttinge awaye
hys host, which went into the land of Ju-
da. He kept but .iii. M. by him, wherof he
sent .ii. M. into Galile, and one. M. went
with hym selfe.

Nowe as soone as Jonathas en-
tered into Stolomais, the citezens spar-
red the gates of the cyrpe, and toke hym,
and lewe all them wpyth the sworde,
that came in with hym. Then sente Tri-
pbon an Hooft of foote menne and hors-
menne into Galylee and into the greate
playne fælde, to destrope all Jonathas
companye. But when they knewe that
Jonathas was taken, and all they sayn
that wayted vpon hym: they toke coun-
cell together, and came forth ready to the
battel. So when they which folowed vpon
them, saw that it was a matter of life
they turned back again. As for the other,
they

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they went into the lande of Iuda peaceable, and betrayed Ionathas, and them that were with him right sore. And Israel made great lamentation. Then all the heathen that were rounde aboute them soughte to destroye them. For they sayd: nowe haue they no captayne, nor any man to help them. Therefore lette vs ouercome them, and rote out theyr name frome amonge men.

The. xiii. Chapter.

After Ionathas was taken, Simon is chosen captayne: of whom Triphon ransome his children and money for the redemption of Ionathas, killeth hym and his children. The grave of Ionathas. Triphon killeth Ariochus, and possesseth the realme. Demetrius taketh truce with Simon, Simon wytheth Gaza. He possesseth the tower of Sion. He maketh his sonne John Captayne.



Now when Simon herd þat Triphon had gathered a great host to come into the lande of Iuda and to destroy it: and saw that the people was in greete fearfulness and care: He came vp to Ierusalem and gathered the people together, & gaue them exhortacion, sayinge: Ye knowe what greete battayles I and my brethren and my fathers house haue stryken for þe law and the Sanctuarie, and what manner of troubles we haue seene: thorough occasi-
i. Machab. vi. c. xii. b.
on whereof, all my brethren are layne for Israels sake, and I am left alone. And now let me not spare my own life in any maner of trouble, for I am no better then my brethren: but will auenge my people
and

Iosephus lib. xiii. Capit. 12.

The fyrste booke

and the Sanctuari, our children and our
wiues: for all the heathen are gathered to-
gether, to destroy vs for very malice.

At these wordes the heries of the peo-
ple were kyndled together, so that they
cryed w a loud voyce, saying: Thou shalt
be our captayne in steade of Judas and
Jonathas thy bretheren, order thou our
battel, and what soeuer thou commaunde-
dest vs, we shal do it. So he gathered all
the men of war making hast to finish al the
wals of Ierusalem, which he made strong
round about. Then sent he Jonathas the
sonne of Absalomus with a freshe hoo-
ste vnto Joppa, which droue them out þe-
re in the castel, & remained there him selfe.
Triphon also remoued fro Ptolomais w
a great acmi. to come into the land of Ju-
da, and Jonathas with him in ward. And
Simon pitched his tentes at Addus be-
foze the playn fielde.

But when Triphon knewe that Sym-
on stode vp in steade of his brother Jona-
thas, and that he wolde warre agaynste
him: he sent messengers vnto him, saying:
Where as we haue kepte Jonathas thy
brother, it is for monye that he is owinge
in the kynges accompte, concerninge the
busynesse that he hadde in hande. Where-
foze sende now an. C. talentes of syluer
and bys two sonnes for suretye, that
whē he is letten forth he shal not forsake
vs, and we shall sende hym agayne.

Re

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Nevertheless Simon knewe that he dissembled in his wordes: yet commaunded he the mony & childre to be deliuered vnto him, lest he shoulde be the greater enemye against þe people of Israel, & say: because he sent him not the monie and þe children, therfore is Jonathas deade.

So Symon sent him the children and an hundred talentes, but he dissembled, and wolde not let Jonathas go. Afterwarde came Triphon into the land, to destroy it, and wente rounde aboute by the waye, that leadeth vnto Ador. But wher soeuer they went, thither wente Simon and hys hooſte also. Howe they that were in the castel, sent messaungers vnto Triphon, that he shoulde make haste to come by the wyldernesse, and to sende them vytalles: And Triphon made readye all his horsme to come that same ygbre. Nevertheless it was a veri great snow, so that he came not in Galaadithim. And when he drew nye Balchama, he slew Jonathas & his souns ther, & the turned for to go home into hys owne lande.

Then sente Simon for to set hys brothers deade coarſe, and buryed it in Gordin hys fathers cty. So al Israel bewayled hym wyth great lamentacion, & mourned for hym verpe longe. And Symon made vpon the sepulchre of his father and hys brethren a buyldynge hys to lye vnto, of fre stone bebyude and before: & set by
seven

The fyrste booke

vp seven pylers, one agaiust another (for his father, his mother and four brethren) and set greace pylers round aboute with armes vpon them for a perpetual memory: and carued shypes besyde the armes, that they myght be sene of men saylynge in the sea. Thys sepulcre whiche he made at Godryn, standeth yet vnto this day.

J Now as Triphon wēt forth to walke
*Joseph. capi.
lib. xiii.* with the pong king Antiochus, he slewe him traitterously, & raygned in hys stead, crowned him selfe kynge of Asia, and dyd much euell in the land. Simon also built vp castels in Jewry, making them strong with high towres, great walles, ports & lockes, and layd vp vitales in the strong holdes. And Symon chose certayne men, and sence them to kynge Demetrius: to desire him þ he wolde discharge the land from al bondage, for Triphon had spoyled it very sore. Where vpon Demetrius the kynge answered hym, and wrote vnto hym after thys maner.:

Demetrius the king sendeth gretinge vnto Simon the hie priest his frend, with the elders and people of the Jewes. The golden crowne and precyous stone that ye sent vnto vs, haue we receiued: and are ready to make a redfast peace wylh you, yea & to writ vnto our officers, for to release you, concerning the thinges wherein we made you fre, & the appointment that we make wylh you, shalbe fyrme & stable
The.

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The stronge holdes whych ye haue build-
ed, shall be your owne. As for any ouer-
syght or fault committed vnto this day,
we forgeue it, and the crowne care that ye
ought vs also. And wher as was any o-
ther tribute in Iherusalem, it shall now be
be no tribute: and looke who are more a-
monge you to be in our court, let them be
wrytten vp, that there maye bee peace be-
twixte vs.

Thus the yocke of the Heathē was ta-
ken from Israel, in the hundred and se-
uenthy yere. And the people of the Jewes
began to write in their letters and actes
on this maner. In the fyrste yere of Si-
mon the hie priest, & prince of the Jewes.

In those dayes went Simon vnto Ba-
za, and besieged it round about where he
set vp ordinaunce of warre, and wanne a
towre which he toke. So they that gat in
to the towre lept into the cite, which was
in a great feare: In somuch that the peo-
ple of the cite rent their clothes, and cli-
med vp vpon the walles wth their wy-
ues and chyldren, beseeching Simon to be
at one wth them, sayinge: O rewarde
vs not after our wyckednes, but be gra-
cious vnto vs, and we shal do the seruice.
Then Simon for very pitie, wolde fyght
no more agaynst them, but put them out
of the cite, and caused the houses (wher-
in the Images were) to be clenfed: and
so entered the cite with psalmes of praise.

The fyrst booke

geuing thankes vnto the Lord. So when he had cast all abominacions out of the ctyte, he sette suche men in it as kepte the law of God, and made the ctyt strōg, and buylded a dwelling place for him selfe.

F Nowe when they in the castel at Ieru salem were kepte so straightly, that they coulde not come forth nor into the countrey, and myght neither buye nor sell: they were very hungry & many of the famished to death: In so much that they besought Symon to be at one wyth them, whiche he graunted them. So he put them oute from thence, and cleansed the castel from fylthynesse.

And vpon the .xiii. daye of the secoude moneth in the .Lxxi. yere then entred into it with thankes geuyng, & braunches of palme trees, with harpes, crowdes, cim bales, and lutes, syngeyng psalmes, and songes of prayse vnto God, for that the greate enemy of Israel was overcome.

And Symon ordeined that the same day shold be kepte euery yere in gladnes, and made stronge the holle of the temple that was beside the castell, wher he dwelt him selfe with his cōpany. Symon also percey uing that John his sonne was a mighty man of armes, made him captaine of all his hostes, and caused him to dwell at Baza.

The .xiii. Chapter.

Metetrus is overcome of H. Iudas. Symon beinge cap taine, ther is great quyetnes in Israel. The con clusion.

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Of the Machabees.

naunte of frendshipp with the Romaynes, and with the people of Sparta is renewed.



In the. Clixii. yere gathered the kyng Demetrius his host, and departed vnto Media, to gette hym helpe for to fyght againste Triphon. Nowe when Arsaces the king of Persia and Media hearde that Demetrius was within his borders: he sente one of his princes to take him alyue, and to bringe him vnto hym. So he wente and slewe Demetrius host, toke him selfe, brought hym to Arsaces, which kept him in ward. And all the land of Iuda was in rest, so long as Simon liued, for he sought the wealthe of his people, therefore were they glad to haue him for their ruler, and to do him worshop alway.

Simon wane the city of Joppa also for an haueu towne, and made it an intrance into the fles of y sea. He enlarged y borders of his people, & conquered the more land: He gathered vp many of their people y were presoners: he had y dominion of Gaza, Bethsura, & the castel, which he clyensed from filchines, & ther was no man that resisted him: So that euery man tilled his ground in peace: the lande of Iuda & the trees gaue their fruyte and encrease. The elders sat al in iudgemente, and toke their deuyce for the wealth of the land: y yong men put on worshop & barres vpon them

pp. ii.

The first booke

them. He prouided vitayles for the cyties
and made goodly stronge holdes of them:
so that the fame of hys worship was spo-
ken of vnto the ende of the world. For he
made peace thorowout the land, and Jeru-
saell was ful of myrth and ioy.

Gen. lxxvi. a.
1st. Reg. iii. b.

Euery man sat vnder his vine and fig
trees, and ther was no man to feare them
away. There was none in þe land to fight
against them, for then the kynges were
ouercome. He helped those that were in
aduersitie among his people, he was di-
ligent to se the lame kepte: as for such as
were vngodly and wycked, he toke them
away. He set vp the Sanctuarie and in-
creased the holy vessels of the temple.

When the Romaynes and Spartans
had gotten worde that Ionathas was
dead, they were right sorowful. But whē they
heard that Simon his brother was made
hys pryeste in hys steade, and how he had
wonne the lande agayne with the cyties
in it, they wrot vnto him in tables of lat-
taine, to renue the frendshipp, and bond of
loue, whiche they had made afore wth
Judas and Ionathas his bretheren. Whi-
che writings were red afore the congre-
gacion at Ierusalem.

1. Ma. viii. c. d
and. xii. a.

And this is the cōpy of the letters, that
the Spartans sente: The Senaiores
and cytelins of Sparta send gretynge vnto
Simon the great priest wth the elders
priests, & þe other people of þe Jewes their
bretheren:

Simon the great priest

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brethren: When your embassitours that were sent vnto our people, certifyed vs of your worshyp, honoure, and prosperous wealth, we were glad of their comming: and haue written the errand which they spake before the councel of y^e people: name ly that Numenius the son of Antiochus, and Antypater the sonne of Jason the Jewes embassitours are come vnto vs for to renue the olde frendshyp wyth vs., Upon this the people consented that the men should be honorably intreated, & the coppe of their errand shulde be written in the special booke of the people, for a perpetual memory vnto the Spartians: yea and that we should send a copy of y^e same vnto Symon the greates wyseste.

After this dyd Simō sende Numenius vnto Rome wyth a golden shild of a thousande pounde weyghts, to confirme the frendshyp wyth them: whiche when the Romaines vnderstode, they sayde: what thanckes shal we recompence agayne vnto Simon and his chyldren? For he hath established his brethren, and ouercome the enemies of Israell. Wherefore they granted him to be fre. And all thys wrote the Jewes in tables of Latine, & hanged it to the pillers vpon the mount Sion. The copie of the writing is this:

The .xliii. day of the moneth Elul in y^e Cxxii. yere, in the thirde yere of Symon the hye pryeste, in the greates congregaciō

The fyrst booke
of the priests, rulers of people, and elders
of the countrie at Asaram, where these wor-
des openly declared:

¶ For so much as ther was much war in
out land, therfore Simon the sune of Ma-
tathiah (some of the children of Jareb) &
his brethren, put them selues in perill, and
resisted the enemies of their people: that
their Sanctuary and law might be main-
tained, and did their people greate wor-
ship. Ionathas in like maner, after that
he had gouerned his people and ben their
hys pryeste, dyed, and lyeth buried beside
hys elders.

¶ After that would their ennemys haue
troden their holy thynges vnder fote, des-
troyed their lande, and utterly wasted
their Sanctuary. Then Simon withste-
thē, and fought for his people, spent much
of hys owne moneye, weaoned the valen-
ant men of his people, gaue them wages,
made stronge the ctytes of Iuda, with
Bethsurah that lyeth vpon the borders
of Jewrye (where the ordinaunce of their
enemies laye somtyme) and sette Jewes
there for to kepe it.

¶ He made fast Joppa also, whych lyeth
vpon the sea, and Gaza that bordreth vpon
Azorus (where enemies dwelt afore)
and ther he set Jewes to kepe it: & what-
soeuer was mete for the subduynge of the
aduersaries that layed be therein. Now
when the people sawe the noble actes
of

Amos 10

Of the Machabees.

of Simon, and what worlshipp he purposed to do for them, bys godlyr behauiour and fayethfulnesse whych he kepte vnto them, and how he sought by al wayes the wealch of his people, because he dydde al this, therfore they chose hym to be theyr pryncce and hys pryncesse. And in hys tyme they prospered well by hym, so that the Heathen were taken oute of their land: and they also whych were in the cite of Dauid at Ierusalem in the castel, wher they went out and despyled al things that were about the Sanctuary, and dyd greate harme vnto cleanelines, and Symon put men of the Iewes in it, for the defence of the lande and the cite, and set vp the walles of Ierusalem.

And kynge Demetrius confirmed him in his hie priesthode, made him his frēd, & did him great worlshipp. For he herde that the Romaines called þe Iewes their frēds louers and brethren: how honorably they receiued Simons embassytours, how the Iewes & priestes consented þe shuld be their prince & hys priest perpetually (tyll God raysed vp the true prophet) and that he shoulde be their captaine, to care for the Sanctuary, and to set officers vpo the workes therof, ouer the land, ouer the wepōs, ouer the houses of defence, to make provision for the holy thinges, and to be obeyed of euery man, and all the wyttynge of the lād to be made in his name: that he

pp. llii.

shoulde.

The fyrst booke

shulde be clothed in purple and gold, and that it shuld be lawfull for none of the people nor priests to breake any of these thinges, to withstand hys wordes, nor to call any congregation in the lande withoute hym: that he shuld be clothed in purple, & weare a coler of golde: And if ther wer anye whych disobeyed or brake thys ordinance, that he shulde be punyshed.

So all the people consented to allowe Simon, and to do according to these wordes. Simon also hym selfe tooke it vpon him, and was content to be the hie priest, the captayne and prince of the Jewes, & priestes, and to gouerne the all. And they comraunded to make thys writyng in tables of latine, and fasten it vnto the compass of the Sanctuarie in an open place: and to lape vp a coppe of the same in the treasure, that Simon, and his posteritie myght haue it.

The .xv. Chapter.

Antiochus maketh a couenaunte of frendeshyp with Simon, and Triphon is persecuted. The which remained wyte letters vnto kynges & nations in the behalf of the Jewes. Antiochus refusyng the help that Simon sente him, breaketh his couenaunte.



Whereover kyng Antiochus the sonne of Demetrius, sente letters fro the Isles of the sea, vnto Simon the hie priest & prince of the Jewes, and to al the people, coueyninge these wordes: Antiochus the kyng sendeth greetynge vnto Symon the hie

priest

Sim. in ps. 118 v. 100

Of the Machabees.

priest & to the people of the Jewes. For so much as certain wicked men haue gotten the kingdom of our progenitours, I am purposed to chalenge the realm again, & to restore it to the olde estate.

Wherefore I haue gathered a greate hooſte, and made ſhippes of warre: that I maye go thorow the countrey, and be avenged of them whiche haue deſtroyed our lande, and waſted manye cyties in my realme. And therefore now I make the free alſo from al the tributes, wherof al kinges my progenitours haue diſcharged the, and from other cuſtomes (wherfrom they haue releaſed the) what ſo ever they be: Yea I geue the leaue to ſmyte monye of thyne owne wythin thy lande. As for Ieruſalem, I wyl that it be holy and free: and al the weapons and houſes of deſce which thou haſt builded and kept in thyne bandes, ſhal be thine. Wher as any thing is or ſhal be owing unto the king, I forgeue it the, from this tyme forth for evermore. And when we haue obtayned our kingdome, we ſhal do the, thi people and the temple great worſhip, ſo that your honour ſhal be knowne thorow out the whole worlde.

In the. Cxxxiii. yere went Antiochus 13
into his fathers land, & al the me of war came together unto him, ſo that ſen were left with Triphon. So the kynge Antiochus folowed vpon hym, but he fledde
vnto

The first booke

unto Doza, whiche lyeth by the sea syde:
for he sawe that ther was muchiefe com-
myng vnto hym, and that his booste had
forsaken him. Then came Antiochus un-
to Doza wth an hundred and twentye
thousande men of armes vpon foote, and
eyght thousand horsmen. So he compas-
sed the citie roundabout, and the shippes
came by the sea. Thus they besed the city
1. Mac. xiii. d. by land and by water, in so muche that they
suffred no man to go in nor out.

In the meane season came Numentius
(and they that had bene with hym) from
the citty of Rome, hauing letters written
vnto the kynge, and prouinces, wherein
were conteyned these words: Lucius the
Maire of Rome sendeth greatinge vnto
Stolomy the king. The embassitours of
the Jewes our frendes beinge sent from
Symon the hye p^reste and from the peo-
ple of the Jewes, came vnto vs for to re-
newe the olde frendeshyppe (and bonde of
loue) and broughte a shylde of golde wey-
yng a thousande pound, whych we were
contente to receyue of them. Wherefore
we thought it good to wyte vnto the kin-
ges and prouinces, to do them no hatme,
nor to take parte agaynst them, their ci-
ties nor countreys, neyther to maintaine
their enemyes agaynst them. If there
be any wicked personnes therfore fled fro
their countrey vnto you, deliuer the vnto
Symon the hye p^riest, that he may punyssh
them

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them accordynge to their owne lawe.

The same wordes wrote the Romaynes also vnto Demetrius the kyng, to Attalus, Araba, Arsaces, and to all regions: as Samians, to the of Sparta, Delo, Mydo, Sydon, Tacia, Samos, Dampylia, Lycra, Alicarnassum, and to the Rhods, to Haselis, Coo, Sida, Arado, Bortina, Bupdum, to Lypres and to Cyren. And of euery letter they sent a cōpy to Simon the hie p̄test, and to the people of the Jewes. So Antiochus the kinge brought his hooſte vnto Doza the secōde tyme to take it: where he made dyuerſe ordinance of warre, and kepte Tryphon in, that he shoulde not come forth. Then sent Simō to Antiochus, two thousand chosen men to helpe him with gold, siluer and other pleatous geer: Neuertheles he wold not receiue the, but brake al y cōuenant which he made with Simon afore, & withdrew him selfe from him.

He sent Athenobryus also a frend of his vnto Symon, for to reason wth hym saying: Ye wthhold from me Ioppa and Gaza (wth the castel that is at Ierusalem) whiche are cyties of my realme, whose borders ye haue destroyed, & done greate euill in them, and haue the dominacon in manie other places of my kyngedome. Wherefore deliuer now the cyties which ye haue taken, with the tributes of places that ye haue rule vpon, without y borders

The first booke

borders of Jewrye: Or else geue me fyue
hundredth talentes of siluer, yea and for
the harm that ye haue done in the cities
& for the tributes of the same, other fyue
hundredth talentes. If no, we shal come and
fyghe agaynst you.

Judi. xi. 2.

So Athenobius the kings frende came
to Ierusalem, and when he saw the great
worshipp, and honoure of Simon, in golde
siluer and so greate plentye of ornamentals,
he marvelled: and toulde Simon as the
kyng commanded hym. Then answered
Simon and saide vnto him: As for vs
we haue neither taken other mens land,
nor wythhoulden them, but onely oure
fathers heritage, which our enemies had
vnrightheously in possession a certayne
time. This heritage of our fathers haue
we chalenged in proces of time. And whē
as thou complaynest conceyning Ioppa
& Gaza, they did great harm to our peo-
ple & in our lād, yet wil we geue an. C. ta-
lentes for them.

Neuer thelesse Athenobius answered
him not one worde, but tourned agayne
mrothfully vnto the kyng, and told him
al these wordes and the greate dignitie
of Simon, with al that he had scene: and
the king was verie angrie. In the mean
time fled Triphon by ship vnto Orthosai-
da. Then the king made Tendebeus cap-
taine of the sea coast, and gaue him an host
of fote mē & horsmē, commaunding hym

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to remoue the hoste towarde Jewry, and to bulde vp the ctyty of Cedron, to make vp the portes, and to war agaynst the people of the Jewes. As for the king himself, he folowed vpon Triphon. So Lendeus came vnto Iamnia, & beganne to bere the people, to tread down Jewry, to take the people prysoners, to slaye them and to bulde vp Cedron: where he sette horsmenne and other menne of war, that they myghte come to the and go thorow the stretes of Jewry, like as the king had commaunded him.

The. xvi. Chapter.

Cendeus the captayne of Antiochus host is put to flight of the sonnes of Simon. Ptolomeus the sonne of Abobus kylleth Simon and by 3. v. sonnes at a bent. Thon kylleth them that lye in wayre for hysslye.



Then came Itho vp from Gaza, & told Simon his father, what Cendeus had done amonge the people. Upon this called Simon two of his eldest sonnes, Judas and Itho, and sayed vnto them: I and my brethren and my fathers house, haue euer from oure youthe vp vnto this daye foughte agaynst the enemies of Israel, & God gaue vs good fortune to deliuer Israel oft times. And now for so much as I am old, be ye in stead of me & my brother, to go forth and fight for our people, & the help of god be w you. So he chose. xx. fighting men of the country, w horsmen also

*1 Mach. xlii.
Iosep. lib. xlii
capt. xli.*

The fyrst booke

also whych wente forth against Cendebeus, and rested at Modin.

In the morninge they arose, and wente into the plaine felde: and behold, a myghty great host came against them, both of fore men and horsmen. Now was there a water broke betwixt them, and John remoued the host toward them. And when he sawe that the people was afraid to go ouer þ waterbroke, he went ouer first himself: & the men sepyge this, folowed him.

26 Then John set hys horsmen and fore men in order, the one by þ other, for their enemyes horsmen were very manye. But when they blew vp the priestes trumpets, Cendebeus fled with hys hoste, whereof many were slayne, and the remnant gat them to their stronge holde. Judas also Johns brother was wounded at þ same tyme. And John folowed Ayl upon the enemyes, *til he came to Cedron whych he buylded. The enemyes fled also vnto þ towres that were in the felde of Azotus, and those did John burne vp. Thus there were slaine. ii. M. men of them, and John turned agayne peaceably into Iheros.

And in the felde of Jericho was Ptolomy the sonne of Abobus made captayne: whych because he had abundance of siluer and golde (for he had married the daughter of Symonne the hie pryeste) was proude in hys mynd, & thought to conquere the lande, ymagynge falsed agaynst

1. Mach. xv.
Iosephus lib.
viii. Cap. xlii.

Of the Machabees.

Symon and his sonnes, to destroy them.

Now as Symon was going about thow-
come the cities, that were in the country
of Jewry, and caring for them: he came
downe to Jericho, with Mathathias and
Judas his sonnes, in the .C.lxxvii. yeare,
in the .vi. moneth called Sabar. Then
Ptolomey the sonne of Abobus receyued
them (but wth dysceate) into a stronge
house of hys, called Dock, wher he had
bulded, where he made them a bancket.

So when Symon and his sonnes were
merry and had droncken well, Ptolomey
stode up with his mē (whom he h^{yd} ther)
and toke their weapons, entred into the
bancket house, and slew Symon with
his two sonnes, & certaine of his seruārs.
Such great unfaithfulnesse dyd Ptolomey
in Iseuell, and recompensed euell for
good. Then wrote this Ptolomey the same
vnto kynge Antiochus, requiringe him
that he shoulde sende hym an hooste to
helpe him: and so shoulde he deliuer hym
the lande, wth the cyties, & tributes of
the same. He sent other mē also vnto Gaza,
for to take John: and wrote vnto the
captaynes to come to him, and he shoulde
geue them syluer, golde and rewardes.
And to Iherusalem he sent other, to take
it and the Sanctuarie.

Then ranne there one before, and tolde
John in Gaza, that hys father and hys
brethren

The fyrst booke

brethern were slayne, and how that Ptolome had sente to slaye hym also. When Jhon heard this, he was sore abashed, & larde handes on them that were come to destroy hym, and slew them: for he knewe that they went about to kyll hym.

As for other thinges concerning Jhon, of hys warres, of his noble actes (wherein he behaved hym selfe manfully) of the buyldyng of the walles whych he made, and other of hys dedes: They are writte in the chronicles of his priesthode, fro the tyme forth that he was made hys prieste after hys father.

The ende of the fyrst booke
of the Machabees.

The second booke of the Machabees.

The first Chapter.

An Epistle of the Jewes that dwelt in Jerusalem, sente unto the which dwelt in Egypt: wherein they exhorte them to geue thankes for the death of Antiochus. Of the tyte that was hyd in the ppe. The prayer of Nehemiah.

2



The brethren of the Jewes which be at Jerusalem and in the land of Jewrye, wythe unto those brethren of the Jewes that are thowthe oute of Egypt, good fortune, health,

Of the Machabees.

health, and peace. God the Lord be gracious vnto you, and thinke vpon his cōu-
nant that he made with Abraham, Isaac,
and Jacob bys faythfull seruantes:
*and geue you alliche an herre, that ye **Deut. xxx. 6.**
may loue and serue him, yea, & persoue me
bys myll wyth a whole herre, and of a vil-
lage mynde: He open your heries in his
lawe, and in his cōmaundementes, sende
you peacc: heare your prayers, bee at one
wyth you, & neuer forsake you in tyme of
trouble. Thys is here our praiser for you.

What tyme as Demetrius raigned, in
the .C. lxxiij. yere, wee Iemes wrote vnto
you in the trouble and violēce that came
vnto vs. In those yeres after that Jason
departed out of the holy lande and kyng-
dome, they brent vp the portes, & shed in-
nocent bloud. Then made we our prayer
vnto the Lord, and were heard: we offred
and lighted the candels, setting forth eas-
kes & bread. And now we come vnto the
*feast of tabernacles in y^e moneth Cassy. **Leuit. xxiii.**
In the .C. lxxviii. yere, the people that
was at Ierusalem, and in Iewry, the coun-
cell, and Judas bym selfe, sent this whol
some salutation vnto Aristobolus kyng
Ptolomeus master, which came of the ge-
neracion of the anoynted priestes, and to
the Iemes that were in Egypte: In so
much as God hath deliuered vs fro grea-
perilles, we thanke hym highlye, in that
we resisted so myghty a kyng.

Ag. i.

And

The second booke

And why? he brought men out of Persis by beapes, to fight again vs and the holy cytye. For as he was in Persis (namely the capteyn wyth the great host) he perished in the temple of Baueas, beinge discerued thowtwe the deuice of Baueas priestes. For as he was purposed to haue dwelt there, Antiochus and hys friendes came thither, to receyue much money for a dowry. So when Baueas priestes had layde forth the money, he entred wyth a small company into the compasse of the temple, and so they shut the temple.

E Nowe when Antiochus entred by opening the priute entraunce of the temple, the priestes stoned the captaine to death, hewed them in peces that wer with him, smore of their heades, and threw the out in all thynges. God be praysed whiche hath deliuered & tyncked into our handes. Whereas we nowe are purposed to kepe the purification of the temple vpon the xxv. day of the moneth Casseu, we thought necessary to certifie you therof: that ye also myght kepe the tabernacles feast daye, and the day of the fyre, whiche was geuen vs when Nehemiah offered, after that he had set vp the temple, and the alter. For what tyme as our fathers were led awaye vnto Persis, the priestes (whiche then sought the honour of God) took the priuelge from the alter, and hyd it in a valley, where as was a depe dyke pyt: and

Of the Machabees.

and therein they kept it, because the place was unknowne to euery man. Nowe after many yeres when it pleased God * that Nehemiah should be sente from the kyng of Persia, he sent the chyldeys children of these priestes (wh. ch had hid the fire) to seke it. And as they tolde vs, they founde no fyre, but thicke water. The commaunded he them to drawe it vp, and to bring it him, and the offerynges withal. Now whē þ sacrifices wer layd on & ordered, þ priest Nehemiah commaunded to sprynckle them & the wod with þ water. Whē this was done, & the time come þ the Sun shone, which afore was hid in þ cloud: ther was a great fyre kyndled. In so much þ euery man marueled. Now al the priestes praised whyle þ sacrifice was a making. Jonathan prayed fyrst, & the o ther gaue aunswere.

And Nehemias prayer was after this manner: O Lorde God maker of all thinges, thou fearfull and stronge, thou righteous and mercyfull, thou that art onlpe a gracious kyng, onlpe lyberall, onlpe iuste, Almyghtye and euerlastinge, thou that deliuerest Israel from al trouble, þ that haste chosen the fathers and halowed them: receiuinge the offerynge for the whole people of Israel, preserue thyne own porcyon and halow it. Gather those together, that are scattered abroad from vs: deliuer them that are vnder the

Dq.ii.

Heathen

Leuit. v. 14. x. 12.
and. xvi. 5

D

The second booke

Heathens bondage, loke vpon them whiche are despyed and abhorred, that the Heathen maye knowe and se, howe that thou art our God: Punishe them that ex-
presse, and proudly put vs to dishonour.

Deut. xxxii. a

* Set thy people again in thy holy place, lyke as Moses hath spoken.

E And the priestes song psalmes of thankes geuyng, so longe as the sacrifice endured. Now whē the sacrifice was brened, Nehemiah commaunded the great stones to be sprinkled with the residue of the water. Whych, when it was done, there was
iii. Reg. x. viii. * kindled a flame of them also: but it was consumed thorowe the lyght that shyned from the alter. So whē thys matter was known, it was tolde the kinge of Babilonia, that the place wher the priestes (whiche were led awaye) had hyd fyre, there appeared water in steede of fyre, and that Nehemias and hys company had purified the sacrifices wythall. Then the kyng considering and ponderynge the matter diligently, made hym a temple to proue the thyng that was done. And when he found it so in deede, he gaue the priestes many gyftes, and diuerse rewardes: yea he toke them wyth hys owne hand, and gaue the. And Nehemias called the same place Rephat, whiche is as much to say, as a cleansing: but many me call it Rephy.

The second Chapter.

more

Handwritten signature

Of the Machabees.

Now Jeremie had the tabernacle, the Arke, and the
altare in the hill. Of the 5. booke of Jason contain-
ed in one.



It is found also in the writynge
of Jeremie the prophet, that he
commaunded them which were
carped awaye to take fyre, as it
is sayed afore. He commaunded them also,
that they shoulde not forget the law and
commaundementes of the Lord, and that
they should not erre in their mindes, w^hile
they se Images of siluer and golde with
their ornamentes. These and suche other
things commaunded he them, and exhor-
ted them, that they should not let the law
of God go out of theyr hertes.

II. Ma. l. 2.

Jer. xlix. 6

Baruch. vi. 2

It is wrytten also, howe the prophete
(at the commaundemēt of God) charged
them, to take the tabernacle and the arke
w^hth them: and he wente forth vnto the
mountayne, where Moyses clymmed vp,
and saw the heretage of God. And when
Jeremie came thise, he founde an open
caue wherin he layed the tabernacle, the
arke, and the altare of incense, and so
stopped the doore. There came certayne
men together also folowynge hym, to
marcke the place, but they coulde not
fynde it. Whych when Jeremie per-
ceyued, he reproveth them, sayinge: As
for that place, it shalbe vnkowne, vntill
the time that God gather his people to-
gether agayne, & receiue the vnto mercy.
Then shal God shew them these thinges,

Deu. xxxiii. 2

Ag. iii.

and

The second booke

Exod. xlii. d.
iii. Reg. viii. b.

and the maiestye of the Lorde shall ap-
peare, and the cloude also, lyke as it was
shewed vnto Moyses: and like as to be Sa-
lomon desired þ the place might be sanc-
tified, and it was shewed him.

Leuit. ix. d.

For he being a wyse man, handled ho-
nourably & wisely þ offering vnto God in
the halowing of the temple, whē it was fi-
nished. And like as to be Moyses prayed vn-
to þ Lord, þ fyre came down from heauen,
& consumed the burnt offering: Euen so
prayed Salomon also, and the fyre came
down from heauen and consumed þ burnt-
offering. And Moyses sayd: because the sin
offering was not eaten, therefore it is con-
sumed. In like maner Salomon kept the
dedication (for halowing) eyght dayes.

ii. Para. vii. a.

In the Annotations and writings of
*Jeremy, were these thynges put also,
how he made a librarie, and how he gar-
thered out of al countreys þ booke of the
Prophetes, of Dauid, the Epistles of the
Kynge, and of the presentes: Euen so Ju-
das also, looke what he learned by expe-
rience of war, and suche thynges as hath
happened vnto be, he gathered them also
gether, and so we haue them by vs. If ye
noble desire to haue the same, send some
body to fetch the vnto you. Where as we
then are about to celebrate the purificati-
on, we haue written vnto you. Therefore
ye shal do wel, if ye kepe the same dayes.

Some reade
Rehemiass.

We

Handwritten notes and signatures at the bottom of the page, including "gab. m. d." and "gab. m. d." with various flourishes.

Of the Machabees.

We hope also, that the God (which deli-
 uered his people, and gaue them al þ' here Deut. xxxii. a
 rage, kingdom, priesthode & Sanctuari þ
 he promised the in the law) wyl shortly
 haue mercy vpon vs, & gather vs together
 fro vnder þ' heauē into his holy place: for
 he hath saued vs fro great perils, & hath
 cleansed the place.

As concerninge Judas Machabeus &
 his brethren, the purificatiō of the great
 temple, the dedycacō of the altar, pea-
 ce and of the warres that concerne Noble
 Antiochus, and Eupator his sone, of the 1. Mach. vi. a
 shynynge that came downe sceme hea-
 uen vpon those, whiche manfullye defen-
 ded the Jewes: For though they were
 but fewe, yet defended they the whole
 lande, droue awaye the enemies hooſte,
 recouered agayne the temple, that was
 spoken of thosowe oute all the worlde, de-
 liuered the cytye, doynge theire beste
 that the lawe of the Lorde whiche was
 put downe, myghte wth all tranquilly-
 ty be restored agayne vnto the Lord that
 was so merciful vnto them. As touching
 Also also of Cirē, we haue undertakē cō-
 pēdiouſly to bring into one booke, þ' thinges
 that wer cōprehended of hym in fiue. For
 we cōsidering the multitude of þ' bookes
 & how hard it shuld be for them þ' wolde
 medle wth storyes & acts (& that because of
 so diuerſe matters) haue undertakē so to
 comprehend the storyes, that such as ar

The second booke

disposed to reade, mighte haue pleasure & passyme therein: and that they which are diligente in such things, mighte better thincke vpon them: yea and that whosoer uer read them might haue profit therby.

Neuerthelesse we our selues that haue medled with this mater for the shortning of it, haue take no smal labour, but great diligence, watchings and trauaile. Lyke as they that make a feast, wold sayne do other man pleasure: Euen so we also (for many mens sakes) are verp wel content to take the labour, wher as we may shortly comprehend the things that other men haue truly wyrtten.

For he that buyldeth an house a newe muste prouide for manye thynges, to the whole buyldynge: but he that paynteth it after ward seeketh but onli what is comly, mete & couenient to garnish it withal, Euen so do we also in like manner. And why? He that beghneth to wyrite a story for the first, must with his understanding gather the matter together, set his wordes in order, and diligently seke out of euery part: But he that after ward wil shorten it, useth few words, & toucheth not the matter at the largest. Let this be sufficient for a prologe, now wil we begin to shew the matter: for it is but a folish thing to make a long prolog, and to be short in the story it selfe.

The .iii. Chapter.

Of the Machabees.

Of the honoure done vnto the temple by the kynges
of the Gentyles. Symon biterech what treasure
is in the temple. The iodoras is sent to take them
away. He is stricken of God, and healed at the pray-
er of Onias.

What tyme as the holy city was
inhabited in al peace, & welth, &
and when the lawes were yet
verye well kepte, (for so was
ordayned by Onias the hie pryeste and o-
ther godlye menne, that wer ennemies to
wyckedness.) It came thereto, that euen y
kynges and Prynces them selues did the
place greate worshyp and garnyshe the
temple with greare gyftes: In so muche
that Seleucus kyng of Asia of his owne
rents bare al the costes belonging to the
seruice of the offeringes. Then Simon of
the trybe of Beniamin, a ruler of the tē-
ple, laboured to worke some mischiefe in
the city: but the hie pryest respyed him. ii. Mac. i. c.

Neuertheles when he myghte not o-
uercome Onias he gat him to Appoloni-
us the sonne of Thersa (whiche the was
cheife Lord in Celosyria and Phenices)
and tolde hym, that the treasure in Jeru-
salem was ful of innumerable mony, & how
that the comon goodes (which belonged
not vnto the offeringes) were exceeding
great also: yea and how it were possible,
that all these myght come vnder the kyn-
ges power. ii. Mac. iii. b

Nowe whē Appolonius had shewed y
kyng of the monye, as it was tolde
him:

The second booke

him, the king called for Heliodorus his
reward, and sent him with a commaū-
dement, to bring him the same mony. Im-
mediatly Heliodorus took bys iourneye
but vnder a colour, as though he woulde
go thorow Celosyia and Phenices to vis-
it the cities, but his purpose was to ful-
fyl the kyngs pleasure. So when he came
to Ierusalem, and was loungeylie recei-
ued of the bye prieste into the cytye: he
told what was determyned concernynge
the money, and shewed the cause of his co-
mynge: he asked also, if it were so in dede?
Then the bye p[ri]est tolde him, that there
was such money layed vp for the vphol-
dinge of wyddowes and fatherlesse chyl-
dren, and how that a certayne of it belon-
ged vnto Hircanus Tobias a noble man,
and that of all the mony (which þ wicked
Simon had betrayed) ther were. iiii. hun-
dred talentes of siluer, and. ii. hundred
of gold: yea & that it were impossible for
those mens meaning to be discerued, that
had laid vp their mony in the place & te-
ple (which is had in worship thorow the
whole world) for þ maintenance & honor
of þ same. Wherunto Heliodorus answ-
red, that the king had commaunded him in
any wise, to bringe him in the money.

T So then the day appointed, Heliodo-
rus entered into the temple to order this
matter. But there was no small feare
thorowout þ whole cytye. The p[ri]ests fel-
doune

Of the Machabees.

downe before the altar in their vestmē-
tes, and called vnto heauen vpon hym,
whiche had made a law concerning stuf-
fe geuen to kepe, that they shoulde be safely
preserued, for such as committe them vnto
to kepinge. Then who so had looked vpon
prieste in the face, it woulde haue greued
his herte: for his countenance and chaun-
ging of hys colour declared vnto inward sor-
row of his mynd. The man was all in hea-
uines, & his body in fear, whereby they lo-
ked vpon him, might perceiue the grief of
hys hert. The other people also came out
of their houses by heapes vnto the comon
praier, because vnto that place was like to come
to confusion. The women came together thro-
winge the stretes, & beatinge clothes about
their brestes. The virgyns also that were
kept in, ran to Onias, some to the wal-
les, other some looked out of the windowes:
yea they all helde vp their handes to-
warde heauen, and prayed. A myserable
thyng was it to loke vpon the comen
people, and the hye prieste, beyng in suche
trouble. But they besoughte almyghty
God that the goods whiche were com-
mitted vnto them, myght be kept whole,
for those that had deliuered them vnto
their keepinge. Nevertheless the thyng
that Helyodorus was determyned too
doe, that perfourmed he in the same
place, he hym self personallie beyng
about the treasury with his men of war.

But

Exo. xxi. b.

The second booke

ii. Mach. x. c.
and. xi. b.

But the spiryte of almighty God shewed him selfe openly, so that al they which he presumed to obey Heliodorus, fel thorow the power of God into a great fearfulness and drede. For ther appeared vnto them an horse with a terribile mā sitting vpon him, deckt in goodly aray, and the hors smot at Heliodorus w his fore fete. Now he that sat vpon the hors, had harness of golde vpon him.

ii. Mach. v. c.

Moreover, ther appeared. ii. fayre and beutiful yonge men in goodly aray, which stode by him, scourged him of bothe sides, and gaue him many stripes wthoute ceassung. With that fel Heliodorus & sodenly vnto the grounde. So they toke him vp (being compassed about w greate darcknes) and bare him vpon a beere. Thus he that came with so many riners and men of warre into the sared treasury was born out, wher as no man might helpe hym: and so the power of God was manifest and knowen. He lay stil domme also by the power of God, destitute of all hope and lyfe. And they prayled þ Lord þ he had shewed his power vpon his place & tēple, which a litle afore was ful of fear & trouble: and that thowme the revelaciō of the almighty Lorde it was filled w ioy and gladnesse.

Then certayne of Heliodorus frendes praised Onias that in al hast he wold cal vpon God, to graunte him his life, which was

Of the Machabees.

was geuinge vp the goulte. So the hye
priest considered the matter, and lest the
king shoulde suspecte that the Jewes had
don. Heliodorus some euill: he offered an
healtb offerynge for him. Now when the
hye Priest had obtained his petition, the
same yonge men in the same clothyng ap-
pered, & stode beside Heliodorus, sayng:
Thanke Ouias the hye priest, for oys
sake hath the Lord graunted the thy life:
therefore seinge that God hath scourged
the, geue him prayse and thanckes, and
shew euery man his might & power. And
when they had spoken these wordes they
appeared no more.

Actes. xxv. 1. b.

So Heliodorus offered vnto God, in ide
greate vowes vnto him which had gra- f
ted hym oys lyfe, thanked Ouias, toke
hys voothe and went agayne to the king.
Then testified he vnto euery man of the
greate workes of God, that he had seene
with his eyes. And when the kyng asked
Heliodorus who wer mere to be sent per
once agayne to Ierusalem, he said: if thou
hast auye enemy or aduersary vnto thy
realme, sende him thither, and thou shalt
haue him punished, if he escape w his life:
for in þ place (no doubt) ther is a speciall
power and working of God. For he that
dwelleth in heauen, visiteth & defendeth þ
place: and al þ come to do it harme, he pu
nisherh the and plagerh the. & this is now
the matter concerning Heliodorus, & the
keppnge

The second booke
keping of the treasury at Iherusalem.

The .iiii. Chapter.

Simon reported the euill of Onias. Jason desyring
the offyce of the hie Pryeste, coz. vnto the kynge
wryth rewardes. The wyched intent of Jason.

In this Simon now (of whom we
spoke afore) beyng a betrayer
of the mony and of his owne
natural countrey, reported the
wylste of Onias: as though he had mo-
ued Heliodorus vnto this, and as though
he had bene a bringer vp of euill. Thus
was he not ashamed to cal hym an enemy
of the realme, that was so faythfull an o-
uerseer and defender of the citie, & of hys
people: yea and so seruente in the lawe of
God. But when the malice of Simon in-
creased so far þt thorow hys frendes there
wer certene murtherers committed: On-
ias considered the peril þt might come tho-
rogh this strife, & how that Appolonius
(namely the chief lord in Celosiria & iude-
nias) was all set vpon tyranny, and Si-
mons malyce increased the same: He gat
hym to the kinge, not as an accuser of the
citizens, but as one that by hym selfe in-
tended the common wealth of the whole
multitude. For he saw it was not possible
to lyue in peace, nether Simon to leue of
fro his folishnes, except the king did loke
thereto. But after þt deth of Seleucus, to be
Antiochus (whiche is called the noble)
toke the kingdom, * Jason the brother of
Onias

Of the Machabees.

Onias laboured to be hye p̄yeste: For he came vnto the kinge, and promysed hym thye hundred. and. lx. talentes of siluer, and other tentes. lxxx. talentes. Besides this he promised hym yet an hundred and fyfye, if he mighte haue the schole of the children, and that he might call the of Iherusalem Antiochians. Which when the kinge had graunted, and he had got the superioritie, he beganne immediatly to drawe his kinsmen to the custome of þe heathen, put doune the thinges that the Jewes had set vp of loue, by John the father of Eupolemus, which was sent embassytoure vnto Rome, for to make the bond of frendship and loue. He put doune all the Jewes and lybertyes of the Jewes, and set vp þe wicked statutes. He durst make a playgheynge scole vnder the castell, and set fayre yonge men to lerne the maners of whores and brothels.

This was now the begynnyng of the heathenish and straunge conuersacyon, *II. Mac. viii.* brought in thowm the vngacious & vnhelpe wyckednesse of Jason, which shuld not be called a p̄yeste, but an vngedlye person. In so much that the prestes were nowe no more occupied about the scrutice of þe aulter, but despised the temple, regarded not the offryngs: yea gaue their dyligēce to learne to fight, to wraile, to leap, to dance, & to put at the stone: not setting by

The second booke

by the honoure of the fathers, but lyked
the glory of the Grekes best of al: for the
which thei stroue perillously, & were gre-
dy to folow thei statutes, p^{er}ca thei luste
was in al thinges to be lyke the, whiche
afore wer thei enemies & destroyers.

Howe be it to do wickedly against the law
of god, thal not escape unpunished, but of
this we shal speake hereafter.

These were
kepte euery
yere

D What time as the Olympiades sportes
were played at Tyrys (the kynge hym
selfe bringe present) this vngacious Ja-
son sente wycked menne bearynge from
them of Ierusalem (whiche nowe were
called Antiochians). iii. C. drachmes of
syluer for an offeryng to Hercules. These
had they that caried them, desyred vnder
suche a fashion, as though they shoulde
not haue bene offered, but bestowed to o-
ther uses. Neuer thelesse he that sent the,
sente them to thiatente that they shoulde
be offered vnto Hercules. But because of
those that were presente, they were geue
as to the makynge of shippes. And Appo-
lonius the son of Nestus was sente into
Egypte, because of the Noble menne of
kyng Ptolome Philometor. Nowe
when Antiochus perceyued that he was
put oute from meddlynge in the realme,
he sought his own profit, departed from
thence, came to Ioppa, & then to Ierusa-
lem: wher he was honorably receiued of
Jason and the citty, and was brought in
wyth

Of the Machabees.

with torch lyght and with great prayse
and so he turned his host vnto iherusalem.

After. iiii. yere Jason sente Menelaus,
the foresayd Simons brother, to beate y^e ii. ap. iiii b.
monye vnto the kynge, and to byng him
answere of other necessarpe matters.

But he (when he was praised of the king
for magnifyinge of hys power) turned y^e
priesthode vnto hym selfe, layinge vp. iii.
hundred talentes of syluer for Jason.

So when he had gotten commaunde
ments from the king, he came haring no
thing y^e becommeth a priest, but bearing
the stomacke of a cruel tyrante, and the
wrath of a world brute beast. Then Jason
(which had deceiued his owne brother)
seinge that he him selfe was begyled also,
was fayne to fle into the laude of the Am
monytes, and Menelaus gat the domini
on. But as for the mony that he had pro
mised vnto y^e king, he did nothing therein,
when Sostratus the ruler of the castel re
quied it of him. for Sostratus was the
man that gathered y^e customs: wherefore
they were bothe called before the king.
Thus was Menelaus put out of y^e priest
hode, & Lisimachus his brother came in
his stead. Sostratus also was made lord
of the Ciprians.

It happened in the meane season, that
the Tharsians & Galatians made insur
rection, because they wer geuen for a pre
sent vnto kynge Antiochus concubine.

The second booke

Then came the kynge in al the haste, to
styl them agayne, & to pacify the matter,
leaupnge Andronicus there to be hys de-
putie, as one mete therfore. Now Men-
elaus supposinge þ he had gotten a righte
conuenient tyme, stole certayne vessels of
gold out of the temple, and gaue them to
Andronicus for a present, and some he solde
at Tyrys and in the citie therby.

Which when Onias knewe of a suertie
he reprovod hym: but he keppe hym in a
Sanctuarie besyde Daphny, that lyeth
by Antioch. Wherefore Menelaus garre
him to Andronicus, and prayed hym that
he woulde slaye Onias. So when he
came to Onias, he counsayled hym cras-
tely to come oute of the Sanctuarie, ge-
uynge hym hys hande with an othe (how
be it he suspect him) and then he slewe On-
ias, without any regarde of righteous-
nesse. For the whych cause not onely the
Jewes, but other nacyns also toke in-
dignacion, & were displeased for the un-
righteous deathe of so godlye a man.

And when the kynge was come agayne
from Cilicia, the Jewes and certayne of
the Grekes went vnto him, complaining
for the vnyghtuous deathe of Onias.
Yea Antiochus him selfe was sorow in his
mynd for Onias, so þ it pitied him, and he
wept, remembryng hys sobernes & maner-
ly behaoure. Wherefore he was so kind-
led in his mind, þ he comāded Andronicus

Of the Machabees.

to be stripped out of his purple clothinge,
and so to be led thorowout al the city: yea
and the vnglacypous man to be slayne in
the same place, whete he committed hys
wyckednes vpon Onyas. Thus the Lord
rewarded him his punishment, as he had
deserued. Nowe when Lysimachus had
done many wycked deedes in the temple
thorow the counsell of Menelaus, and
the voice came abroad, the multitude ga-
thered thē together againste Lysimachus
for he had caried out now much gold.

So when the people arose, and were full
of dyspleasure, Lysimachus armed. iii. My-
nistris to defende him: a certayne ty-
raunte beinge their captaine, which was
growen both in age and woodnesse. But
whē the people vnderstode the purpose of
Lysimachus, some gat stones, some good
stronge clubbes, and some caste ashes vpon
Lysimachus. Thus there were manye
of them wounded, some beyng slayne, and
all the other chased awaye. But as for
that wicked church robber him selfe, they kil-
led him beside the treasury. Of these mat-
ters therfore there was kepte a court a-
gainst Menelaus, Nowe when the king
came to Tyrus, they made a cōplainte to
him of Menelaus, concernyng this busi-
nesse, and the embassytours were there.
But Menelaus went and promised Sto-
lomy to geue him much mony, if he would
persuade the king. So Stoly went to
the

The second booke

the kynge into a court, (wher as he was set to cole him, and broughte him out of þe minde. In so muche þe he discharged Menelaus from the accusations, that not wstanding was cause of al mischefe: & these poore men, whiche if they had tolde thaire cause yea before the Scitibians, thei shuld haue bene iudged innocent, them he condemned to deathe.

Thus were they soone punyshed, whiche folowed vpon the matter for the cytze, for the people, and for the holy vessel. Wherefore they of Tyrys toke indignation, and buryed them honourablye. And so thorowe the couetousnesse of them that wer in power, Menelaus remained still in auhoritye, increasyng in malice, to the hurte of the citezens.

The.v.Chapter.

Of the signes and tokens sene in Jerusalem. Of the ende & offence of Jason. The puruite of Antiochus agaynst the Jewes. The spoylynge of the temple.

1. Mach. i. b.
1111. Reg. vii.
Ezay. xlii.



In the same tyme Antiochus made hym ready to go agayne into Egypte. Then were there sene at Jerusalem forty daies longe, horsenenne runnyng to and froo in the ayre, whiche hadde rayment of goulde, and speares. There were sene al so whol hostes of menne & capenched, and horses rlying in an order, how they came together, how they held forth theyr shieldes, how þe harnessed men drew out theyr swerdes, and shot theyr darters.

The

Of the Machabees.

The shine of the golden weapons was
sene, and of al manner of armure. Where-
fore euerye man prayed, that those tokes
myghte turne to good. Now when there
was gon forth a false rumour, as though
Antiochus had ben deade, Jason toke a
M. men. and came suddenly vpon the cy-
ty. The c. itizens ran vnto the walles: at
the last was the citty taken, & Menelaus
fled into the castell.

As for Jason, he spared not his owne
c. itizens in the slaughter, neither conside-
red he what greafe euell it were to de-
stroye the prosperytye of his owne kyns-
menne: but dyd as one that hadde gotten
the vpyctorie of his ennemyes, and not of
his frendes. For al thys gatte he not the
superioritie, but at the last receyued con-
fuspion for his malice, and fled agayn lyke
a vagabunde into the lande of the Ammonites. ll. Mach. liii. c.

Finally for a rewarde of his wycked-
nesse he was accused before Aretas the
kyng of the Arabians: In so much that he
was faine to fle from citty to cite, beinge
despised of euerye man, as a forsaker of the
laws, and an abhominable person. And
at the last (an open enemy of his owne na-
tural countri and of the citezens) he was
dryuen into Egypte.

Thus he the afore put many out of the
own natue land, perished fro home him-
selfe. He wente to Lacedemon, thynkyng
there

The second booke

there to haue gotten soccur by reason of
hynned. And he that afore had casten ma-
ny one out vnderped, was throwen oure
hym selfe, no man mourning for hym, nor
puttyng hym in hys graue: so that he nei-
ther enioyed the buriall of a strainger, nei-
ther was he partaker of hys fathers se-
pulchre.

i. Mach. i. c.

* Now when this was done, the kyng
suspect, that the Jewes wold haue fallen
from hym: wherefore he came in a greate
dyspleasure out of Egypte, and toke the
citie by violence. He commaunded his men
of war also that they should kyll and not
spare, but slay downe suche as wythstode
them, or climmed vp vpon the houses.

Thus was there a greate slaughtre of
younge men, and olde men, women, childre
and virgins. In.iii. daies were ther slain
lxxx. M. fourty thousande put in prison,
and no lesse solde. Yet was he not content
wyth this, but durst go into the most ho-
ly temple (Menelaus that trayetoure to
the lawes and to hys owne natural coun-
try, beyng his gide) and wyth hys wy-
ked hands toke þe holy vessel, which other
kinges & cities had geuen thither for the
garnishing & honor of þe place, the toke he
in his handes unworthely, and defiled the.

So mad was Antiochus, that he consi-
dered not, how that god was a litle wroth
for the synnes of them that dwelte in
the cpty, for the which such confusio came
vpon

Of the Machabees.

upon that place. And why? if it had not hapned them to haue bene lapped in many sinnes, this Antiochus (as soone as he had come) had sodely bene punished, and thotte out for hys presumption, like as He **Judt. v. d** Iyodorus was, whom Seleucus the king **ii. Mach. iii. d.** sent to rob the treasury. Neuertheles god hath not chosen the people for the places sake, but the place for the people sake; and therfore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the wealth of them. And like as it is now forsake in the wrath of almighty God, so when the great God is recōciled, it shal be set vp in his worship again. **e**

So when Antiochus had taken .a. **M.** and .viii. talents out of the temple, he gat him to Antioch in all the hast, thinking in hys pryde, that he myghie make menne sayle upon the dyre lande and goo vpon the sea, suche an hys mynde had he. He leste debities there to bere the people: At Hierusalem lest he **Philippe** a **Phrygian** in maners more cruel then hym selfe that set him ther: At **Garisim** he leste **Andronicus** and **Menelaus**, whych were more greuous to the cytesians then other. Now as he was thus set in malice against **Jewes**, he sente **Appollonius** an hated pryre, **wyth. xxi. M.** commaundynge hym to slaye all those that were of perfecte age, and to sel the women, maides & chyliden.

Ar. iiii.

Why

The second booke

1. Mach. 11.

When he came nowe to Hierusalem, he fayned peace, and kept him styl vntil the Sabbot day. And then he commaunded hys men to take them to their weapons (for the Jewes kept volve day) and so he drew all that were gone forth to the open play, runnynge hither and ther thorow the city with hys men weaponed, and murdered a great nuber. * But Judas Machabeus which was the tenth, fled into the wildernesse, led his life ther with his company amonge the wyld beasts and vpon the mountaynes, dwellinge there, and eatynge grasse, lest they shoulde be partakers of the filthynesse.

The vi. Chapter.

The Jewes are compelled to leaue the lawe of God. The temple is despyled. The readers are monished that they shal not abhorre the aduersarie wherewith the Lord afflicteth thys. The greivous paine of Eleazarus

1. Mach. 1. c.
Josephus. 1. 11.
Book. vii. chap



At longe after thys, sente the kynge a messenger of Antioche for to compel the Jewes to alter the ordinaunces of the fathers and the lawe of God, to despyle the temple that was at Hierusalem, and to call it the temple of Jupiter Olympius: & they shuld be in Bazarin as those whiche dwelt at the place of Jupiter the heereous. This wicked sedicion of þe yngod was heauy vpon all the people: for the temple was ful of voluptuousnes, bibbinge & holing of the heathen, of ribauds, and barbers together. The womē went into the holy

Of the Machabees.

holy place, and bare in that was not law-
ful. The altar also was full of unlawful
things, which the law forbiddeth to lay
upon it. The Sabbathes were not kepte,
the other solempne feastes of the lande
were not regarded. To be playne, there
durst no man be knownen that he was a
Jew. In the day of the kyngs birth they
were compelled perforce to offer: & when
the feast of Bacchus was kept they were
constrained to wear garlands of pape, & so
to goo about for the honour of Bacchus.

Moreover thowhe the counsaile of
Ptolomy there went out a commande-
mente in the nexte cities of the Heathen,
that they shoulde intreate the Jewes in
like maner: namelpe, to compell them for
to do sacrifice after the lawes of the gen-
tile: & whoso wold not, to put the to death.

A piteous thing was it to se. * Ther wer .i. Mach. 1.
two women accused to haue circumcysed
their sones, whō whē they had led round-
about þ circ (þ babs bāging at their breasts)
they cast the doune heolings ouer the wal-
les. Some þ were crepte into dens & had
kept þ Saborh, wer accused vnto Philip,
& brēt in þ fire: because þ for þ fere of god
they kept þ cōmandmēt so stric, & wolde
not desēd the selfs. Now I beseech al those
which read this booke, þ they refuse it not
for these fals of aduersite, & iuge þ things
(that are hapned) for no destruction, but
for a chastening of oure people. And why?

When

The second booke

Deu. iii. b.

Leu. xi. a

¶ When God suffereth not synners longe to folowe theiꝝ owne mynde, but shortly punisheth them, it is a token of his great louinge kyndnesse. For thys grace haue we of God more the other people, that he suffereth not vs long to sin unpunished like other nations, that whē the day of iudgemente cometh, he may punish them in the fulnes of theiꝝ synnes. If we sinne he correcteth vs, but he neuer wythdraweth his mercye frome vs: and though he punish with aduersitie, yet doth he neuer forsake his people. But let thys that we haue spoken now in fewe wordes, be for a warning & exhortaciō of þe hearthē. Nowe wil we come to þe declaring of þe mater. ¶ Leazer one of þe principal scribes, an aged mā, of a wel fauored countenance, was constrained to gape with open mouth, & to cate swines flesh. But he desiring rather to be gloriously thē to liue with shame, offered himself willingly to þe Martyrdom. Now when he sawe that he muste nedes goo to it, he toke it patientely: for he was at a poynte with hym self, that he wolde consent to no vnlawefull thyng for anye pleasure of lyfe. They that stode by being moued with pitye (but not a ryghte) for the old frendship of the man, toke him asyde pryncially, & praid him þe he wold let such flesh be brought him as it wer lawfull to cate, & thē to make a countenance as though he had eatē of þe flesh of the sacrifice, lyke as
the

Of the Maccabees.

the kynge commaunded, for so he myghte
 be deliuered frome deathe: and so for the
 olde frendshyp of the maime, they shewed
 him this kyndnes. But he began to consi-
 der his discret & honorable age, his noble
 & worshipful stocke, & how þ it shold his youtþ
 be had ben of an honest & good couer: factō,
 yea, & howe constantly he had kept þ ordi-
 nāces & lawes cōmaūded by god, wherfore
 he gaue thē this answer, & said: Yet had I
 rather first be laid in my graue. For it be-
 commeth nor mine age (saide he) in anye
 wise to dissemble, wherby many yong per-
 sonnes myghte thinke þ Eleazar beyng
 lxx. yere olde and .x. were now gon to a
 straunge life: & so thowth mine hypocritise
 (for a litle tyme of a transitorye life) they
 myght be disceyued: by this meanes also
 shuld I defile mine age, & make it abho-
 minable. For though I wet now deliue-
 red from the tormentes of mē, yet shuld
 I not escape the hand of the almighty
 God, neither alive nor deade. Wherefore
 I wyll dye manfully, and do as it beco-
 meth myne age: Wherby I may peradue-
 nture leaue an example of stedfastnesse for
 such as be yonge, if I with a ready mind
 and manfully dye an honest death, for the
 most worthy and holy lawes.

When he had said these words, imme-
 diatly he was drawn to þ torment. Now
 they þ led him and wet mylde a lyttell a-
 fore, beganne to take displeasure because
 of

i. Testa. v. c.

Amos. i. a.

The second booke

of þ words that he said: for they thought he had spoken them of an hygh mynd. But when he was in hys martir dome, he moored and sayd: Thou (O Lord) whiche hast the holi knowledge, knowest open þ wether as I might be deliuered from deathe, I suffer these soe paynes of my body: but in my mynd I am wel content to suffer the, because I feare the. Thus this man died, leauinge the memorvall of hys death for an example, not onelye vnto younge men but vnto all the people, too be stedfaste and mannelye.

The .vi. Chapter.

The praymement of the .vi. brethren, and of theyr mother.

Leu. 24. 17. 18.

¶



It hapned also that ther were .vi. brethren (with their mother) taken, and compelled by þ king agaynst the lawe, to eate scorpines fleshe: namely with scourges & leatheren whips. And one of them whiche was the chiefe, sayde: What sekest thou, and what requyrest thou of vs? As for vs we are readye rather to suffer death, then to offend the lawes of God and the fathers. Then was the kinge angry, and had heat cauldrons and brasen pottes. Why: he when they were made hote, immediatlye he commaunded the tonge of him that spake first, to be cut out, to pul the skynne ouer hys head, to pare of the edges of his hands and fete: pea, and that in the sight of his mother, and the other of his brethren.

Now

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Of the Machabees.

Now when he was cleane matted, he com-
maunded a fyre to be made, and so (while
there was any bzyeth in him) to be fied in
the cauldron. In the whych when he had
bene long payned, the other bzyethz with
their mother exhorted him to dye manful-
ly, saying: The Lorde God shall regarde
the truth, and comfort vs, like as Moyses
testifieth and declarerh in hys songe, say-
inge: and he will haue compassion on hys
seruauntes.

Deut. xxxii. 6

So when he first was dead after thys
manner, they brought the seconde to haue
hym in derpsyon, pulled the skynne wpy
the hear ouer his heade, and asked him if
he would eat swynes flesh, or he were pay-
ned in the other members also thozowoure
hys body. But he answered boldlye, and
sayed: I wyl not do it. And so was he tor-
mented like as the first, and when he was
euen at the geuyng of the good he saide:
Thou most vngyracious personne puttest
vs now to death, but the King of this world
shal raise vs vp (which dye for his lawes)
in the resurrection of euerlastyng lyfe.

After hym, was the thirde had in derps-
sion, and when he was requiered, he put out
hys tonge, and that ryghte sone, holdinge
forth his handes manfully, & spake with
a stedfaste sayerb: I hese haue I of hea-
uen, but nowe for the lawe of God I
despyse theym, for my truste is that I
shall receyue theym of hym agayne.

In

The second booke

In so muche that the kyng and they whiche were with him, marvelled at the yong mans boldnes, that he nothing regarded the paynes.

Thon. v. c.

Nowe when he was ded also, they vered the fourth wprth tormentes in like manner. So when he was now at his deathe, he sayd: It is better that we being put to death of mē, haue our hope & trust in god, for he shal rayse vs vp agayne. As for the, thou shalt haue no resurreccion to lyfe.

And when they had spoken to the fifth, they tormented him. Then looked he vnto the kyng, and sayed: thou hast power among menne, for thou arte a mortal man also thy selfe, to do what thou wylte, but thinke not that God hath forsaken our generacion. Abide the, tary styl a whyle, & thou shalt se the great power of god, how he wil punish the, & thy seide. After hym they brought the sixt, which being at the point of death, sayd: We not disceiued (O king) for this we suffer for our own sakes because we haue offēded our God, & therefore maruelous things are shewed vs. But thinke not thou, which takest in hande to strue against God, that thou shalt escape unpunished.

D By this excellent mother (worthy to be wel reported of, & had in remembrance) sawe her seven sonnes dye in one daye, and suffered it patiently, because of þ hope that she had in god: yea she exhorted euery one

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Of the Machabees.

one of them in especial, and that boldelye
and stedfastly wyth patre wisdom, was
kinge vpon her wyth choughe with a man
ly stomacke, and sayd vnto the: I can not
tel how ye came in my wombe, for I ne-
ther gaue you breath nor soul, no nec life.
It is not I that ioyued the members of
your bodie together, but the maker of þ
world, which fashioned þ birth of man, &
began al things. Euen he also of his owne
mercy shal geue you breath & life againe,
lyke as ye now regard not your owne sel-
ues for his lawes sake.

Nowe thoughte Antiochus that she
hadde despyled hym, therefore he let her
go w her reprobous, & began to exhort the
yongest sone (whiche yet was left) not on-
lye with words but swore vnto him w an
othe, þ he shulde make him a rich & weal-
thy man (if he wold forsake the lawes of
his fathers) yea & that he shuld geue him
whatsoeuer were necessary for him. But
whē þ yong mā wold not be moued, for al
these things he called his mother, & coun-
celed her to saue her sones life. And when
he had exhorted her w many wordes, she
promised him þ she shuld speake vnto her
sonne. So she turned her vnto him (laugh-
inge þ cruel tyrant to scorn) & spake with
a bold voice: O my sonne haue ppy upon
me þ bare the .ix. monethes in my wombe,
that gaue the sucke, nor fed þ, & brought
the vp vnto thys age.

The second booke

I beseeche the (my sonne) loke vpon he-
uen & earth & al that is therein, and consy-
der, þ God made them, and mans genera-
cion of noughtie: so shalte thou not feare
thys hangeman, but suffer death stedfast-
lye, lyke as thy brethren haue done: that
I may receiue the agayn in the same mee-
cy with thy brethren.

Leuit. xxi. a
Deu. xliii. a

Whyle the was yet speakyng these
wordes, the yong men saide: Whom loke
ye for? Wherefore do ye talke: I wyl not
obeye the kinges commaundemente, but
the law that God gaue vs by Moyses. As
for the that imaginest al mischete against
the Jewes, thou shalt not escape þ hand
of God, for we suffer these thynges be-
cause of oure synes.

And thoughe God be angrie wth vs
a litle while (for our chastning & reforma-
cion) yet shal be be at one again with his
seruauntes. But thou (O. shamefull and
most abhominable person,) pryde not thy
self thowth vayne hope, in being so malici-
ous vpon the seruauntes of God: for þ
hast not escaped the iudgemēt of the God
which is almighty, and seeth al thynges.
My brethren that haue suffered a lytle
payne are now under the couenaunte of
euerlastyng life: but thowth þ iudgement
of God, thou shalt be punished ryghtuous-
lye for thy pryde.

As for me (like as my brethren haue done)
I offer my soule and my body for þ lawes
of

John

Of the Machabees.

that he wyl soone be merciful vnto our people: * yea and with payne and pynishement to make the graunte, that he onely is God. In me nowe and in my brethren the wrath of almighty God is at an end, which righteously is fallen vpon all our people.

Then the king beinge kindled in anger was more cruell vpon him then vpon al the other, and toke indignaciō, that he was so lightly regarded. So this ponge man dyed undefiled, and put his trust still in the Lorde. Laste of all after the sonnes, was the mother put to death also. Let this now be ynough spoken, concernynge the offeringes, and extreme cruelnesse.

The. viii. Chapter.

Judas gathereth together his host. Nicanor is sente agaynst Judas. Judas exhorteth his souldiars to courage. Nicanor is overcome. The Jewes geue thankes after they haue put their enemyes to flight, buryinge the spoyles vnto the fatherles, and vnto the widowes. Nicanor flieth vnto Antiochus.

Then Judas Machabeus and they that were with him, went preuelpe into the towne, called they: Kyssolickes and frendes together, toke vnto them al suche as continued yet in the faith and law of Jewes and brought forth. vi. M. men.

So they called vpon the Lord, that he woulde haue an eye vnto his people, which was troden doune of euery mā, be gracious vnto the temple, that was despoiled of the vngodlye: to haue compassyon

Sl. i.

vpon

The second booke

Upon the destruction of the cytye, whiche was shortly like to be layd wast, to heare the voice of the bloud that cried vnto him to remember the most vntygthuous dea-thes of yonge innocent children, the blasphemyes also done vnto his name, and to punyſhe them.

1. Macha. 11. a.

Nowe when Machabeus had gathered this multitude together, he was to myghty for the Heathen (for the wrath of the Lord was turned into mercy) he fel vpon the townes and cytyes vnwares, brente them, toke the moste commodious places and slew many of his enemies. But specially he made suche chases by nyght, in so muche that his manlynes was spoken of euery where.

So when Phylippe saw that the man increased by litle and litle, and that the matter prospered with him for the moste parte: he wrote vnto Ptolomye (whiche was a captayne in Celosiria and Phenices, to helpe hym in the kynges busynes. Then sente he Ricano: Patrocle (a special frend of his) in al the hast, and gaue hym of the comen sorte of the Heathen no lesse then .xx. thousand men, to roote oute the whole generacion of the Jewes, haupng to helpe him one Borgia a man of warre, whiche in matters concerning battayles hadde greate experience. Ricano: ordeined also the tribute (which the Romaynes should haue had) to be geuen vnto

Of the Machabees.

unto the kyng out of the captiuitie of the
 Jewes, namely. ii. M. talētes. And imme-
 diatly he set to þ cities of the sea coast, re-
 quyring the for to bre Jewes to be their
 seruaūtes, & bondmē, promising to sel the
 lxxx. & x. for one talent: but he considered
 not þ wrath of almyghty God, that was
 to come vpon hym.

When Judas knew of this, he told the
 Jewes that were with him of Ricanoz
 comminge. Now were there some of the
 feareful, not trusting vnto the rightuous-
 nes of God, and fled their waye.

But the other that remayned, came to-
 gether, and besought the Lorde to deliuer
 them from that wicked Ricanoz, whiche
 had solde them or euer he came vpe the n:
 and though he woulde not do it for theyr
 sakes, yet for þ couenaūt that he made w
 their fathers, & because they called on his
 holpe and glorpyous name. * And so Ma-
 chabeus called his men together, name-
 ly about. vi. M. exortinge them not to a-
 gre vnto their enemies, nether to be afrai-
 ed for the multitude of their aduersaries
 comming against the vnrightheously: but
 to fight manly, considetinge the reprofe
 that they had done to the holpe place
 wthoute cause, howe they had despy-
 sed and oppressed the cytye, pea and de-
 stroyed the lawes of the fathers. For
 they (sayde he) truste in their weapens
 and boldnes, but our confidence is in the
 almyghty

Sc. ii.

almighty

1. Mac. v. 6

Deut. xx. 1

ii. Para. xi. c.

The second booke

almighty Lord, whych in the thynkling
of an eye may both destroy the that come
against vs, and al the world.

D He exhorted them also to call to remem-
braunce the healpe that God shewed vnto
their fathers, as when there perished
an. C. and. lxxxv. M. of Sennacheribbes
people: And of the battaile that they had
in Babylon agaynst the Gallatians:
how that al the Macedonians that came
to helpe them, stode in feare: and howe
they being but onely. vi. M. slew an. C. &
xx. M. thow the helpe that was geuen
them from heauen, wher by they also had
receiued many benefites.

Throwe these wordes the men toke
good hertes vnto them, readye to dye for
the law and the contrey. So he set vpon e-
uery company a captaine, one of his own
breythen, Simon, Joseph and Ionathas:
geynge eche one. xv. C. mē. He caused El-
daz also to read the holy booke vnto the, &
to geue them a token of the helpe of God.

Then he him selfe beyuge captayne in
the fore fronte of the battaile, buckled
wyth Arcanor. And God was their
helpe, in so muche that they slew aboute
ix. M. men and compelled the more partie
of Arcanors hooke to flee, they were so
wounded and feble. Thus they toke p mo-
ny from those that came to bye the, and fo-
lowed vpon them on euery syde. But whē
the tyme came vpon the, they returned, for

Of the Machabees.

it was the Sabbath, and therefore they
folowed no more vpon them. So they
tooke their weapons and spoiles, and
kepte the Sabbath, geuyng thanks
vnto the Lorde, whiche had deliuered
them that day, and shewed them his mer-
cy. After the Sabbath they dystributed
the spoiles to the sicke, to the fatherles,
and to the widdowes, and the residu had
they them selues with theirs. When this
was done, and they all had made a gene-
rall praier, they besoughte the mercifull
Lorde to be at one with his seruauntes.

Of those also that were with Timothe-
us and Bachides, which fought againste
them, they slew .xx. M. wanne hys & strong
holdes, and deuyded mo spoiles: euer ge-
uyng an equal porcion vnto the sicke, to
the fatherles, to widows and to aged per-
sones. And when they had diligently ga-
thered their weapons together, they layd
them all in conuenient places, and the
remaunt of the spoiles brought they to
Ierusalem. They slew Iularches that
wicked personne, whiche was with Ti-
motheus, and had bered manye Jewes.
And when they helde the thankesgeuyng
at Ierusalem for the victorie, they burnt
those þ had set fyre on the portes of the te-
ple: namely Calisthenes, whiche was fled
into an house: & so they gat a mothy re-
ward for their wickednesse. As for þ most
vngacious Alcandor, which had brought

St. iii.

a thou-

Of the Machabees.

a thousand marchantes, to brie þe Jewes,
he was thorough þe helpe of þe Lord brought
doun euen of them to home he regarded
not: in so much that he put of hys glory-
ous rayment, fled by sea, and came alone
to Antioche, with great shame and disho-
nor, which he gat thorough the destruction
of hys host. Thus he that promysed the
Remains to pay them their tribute, whē
he toke Ierusalem; began now to saue
plainlye, that God was the defender of
the Jewes, and therefore not possible to
wounde them, because they folowed the
lawes which God had made.

The.iiij. Chapter.

Antiochus willinge to spoyle Iersepolie is driven to
flight. As he persecuteth the Jewes, he is stricken of
the Lord. The layned repentance of Antiochus.
He dyeth.

1. Mach. vi.



At the same tyme came Antio-
chus agayne with dishonoure
out of Persis. For when he cas-
me to Iersepolys, and under-
toke to rob the temple and to subdue the
cypre, the people ran together and defen-
ded them selues, in so much that he and
hys were fayne to fle with shame. And so
after the flight it happened that Antio-
chus came agayne with dishonoure. But
whē he came to Egbathana he gat know-
lege what was happened vnto Nicanor
and Timotheus. Now as he was auan-
cinge hym selfe in his wrath, he thought
he was able to auenge the iniurie that
was

1. Mach. v.

mol

The second booke

was done to them, vpon the Jewes: and therefore commaunded to make ready his charer, hastinge on his iourney without ceasinge, the iudgemente of God prouokinge hym, because he hadde spoken so proudly, that he woulde come to Hierusalem, and make it a graue of the Jewes. But the Lorde God of Israel, that seeth all thynges, smotte hym with an inspyble plague, which no man could bele. **B**

For as soone as he had spoken these wordes, there came vpon hym an horrible payne of his bowels, and a sore grefe of the thames. And that was but righte for he had martyred other mens bowels with dyuerse and straunge tormentes, howe be it he wold in no wise cease from his malice. Yea, he was yet the prouder & more malicious against the Jewes: But while he was commanding to make hast in the matter, it happened y he fel doune violently from the charer, so that it brosed his body, and dyd him great payne.

And so be that thought he might commaunde the floudes of the sea (so proude was he beyonde the condycyon of man) & to wey the high mountaynes in a patre of scales, was now brought doune to the ground, and caried vpon an ho:lliter, knowledginge the manifeste power of God vpon him: so that the wycked* body of his was ful of wormes, whiche in his payne, **Actes xv. d.** fel quicke out of his flesh: In so much that

St. iiii.

his

The second booke

hys hoost was greued with the smell and styncke of hym. Thus he that a lytle afore thought he myght reach to the staires of heauen, hym myghte no man now abyde nor beare, for the vehemence of stynke.

Therefore he beyng brought from hys great pryde, began for to come to the knowledge of hym selfe: for the punishment of God warned hym, and his paine increased ever more and more. And when he him selfe might not abyde hys owne styncke, he sayde these wordes: It is reason to be obedient vnto God, and that a man desite not to be lyke vnto hym. This wycked person prayed also vnto the Lord, of whō he shoulde haue obteyned no mercy. And as for the city that he came vnto so hastily, to brynge it downe to the ground and to make it a graue for dead men, now he despyeth to deliuer it free.

And as touching the Jewes, whom he had iudged not worthy to be buried, but wold haue cast them out for to be deuoured of the foules and wyld beasts, saying, that he wold haue destroyed both olde and younge: Now he promyseth, to make them lyke the cytezens of Athens. And where as he had spoyled the holpe temple afore, now he maketh promise to garnish it wth great gifies, to increase the holy ornaments, and of his owne rentes to beare the costes, and charges belonging to the

1. Mach. 1. 1.

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Of the Machabees.

the offeringe: yea, and that he would also become a Jew him selfe, to go thorow every place of the world, and to preach the power of God.

But when his paynes would not cease, **D** (for the righteous iudgement of God was come upon him) out of a very despaire he wrote unto the Jewes a letter of intercession, conteynynge these wordes: The kynge and prince Antiochus wytheth unto the vertuous cyties of the Jewes, muche health and good prosperitie.

If ye and youre children fare well, and if al thinges go after your mynd, we geue great thanks. In my sicknesse also do I remember you lounge: for as I came oute of Persia, and was taken wyth sore disease, I thought it necessary to care for the comen wealth. Neyther despaire I in my selfe, but have a good hope to escape this syckenes.

But consyderynge that my father led an hooft sometyme in the byer places, and shewed who should raigne after him, that if there happened anye controuersye or anye hard thyng we declared, they in the lande myght knowe theyr chiefe lord, that there shoulde be no insurreceyon: Agayne, when I pondey by my selfe, how that all the myghtye menne and neyghbours round aboute, are layeng waye, and loke but for oportunitie to do harme, I haue ordeyned that my sone Antiochus
shal

Of the Machabees.

shal raigne after me, whom I oft commended to many of you, when I was in the hether kyngedomes, and haue wyrtten vnto hym as it foloweth hereafter. Therefore I praye you and requyre you, to remember the benefites that I haue done vnto you generally and in especial. For I hope that he shalbe of sober and lounge behauiour, and if he folowe my deuice, he shalbe indifferent vnto you.

Dani. viii. c.

* Thus that murtherer and blasphemour of God was sore smitten: and like as he had intreated other men, so he dyed a miserable death in a straunge countre vpon a mountaine. And his body did Philip (that wente wyth hym) carie awaie: whiche fearynge the sonne of Antiochus, wente into Egypte to Ptolomee Physlometor.

The .x. Chapter.

Judas Machabeus taketh the tyre and the temple. He beginneth to shew the actes of Eupator. The Jewes fight against the Idumians: Timotheus murthereth Jewry with whom Judas ioyneth battayll. X. men appeare in the ayre to the helpe of the Jewes. Timotheus is slayne.

1. Mach. liii. c.

Ezod. xx. d



Machabeus now and his company (thorow the helpe of y Lord) wan the temple and the city againe, destroyed the altars and chapels that the Bethē had builded thorow the stretes: closed y temple, made another alter of bricke stone, & after .ii. yeres they offered sacrifices, set forth the incense, the lightes & shew bread. When that was done

John

The second booke

done they fel donne flat vpon the ground,
and besoughte the Lord, that they myght
come no more in such trouble: but if they
sinned any more against him, he him selfe
to chasten them with mercye, and not to
come in the handes of those aleauntes
and blasphemous men.

Now vpon the same daie that the stra-
gers polluted the temple, it happened that
on the very same daie it was cleansed a- *1. Mac. xiii.*
gayne: namelie*, the. xxi. daie of the mo- *15*
neth called Casleu. They kept. viii. daies
in gladnesse like as in the feaste of the ta-
bernacles: remembreinge that not long a-
fore, they helde the feaste of the taberna-
cles vpon the mountaines and in denues
like beastes. And to the same token they
bare grene bowes, branches and palmes
before him that had geuen them good for-
tune to clense his place, they agreed also
together, and made a statute, that euery
yeare those daies should be solemnly kept
of al the people of Jewes.

How Antiochus then (that was called *11. Mac. ii.*
the noble) dyed, it is sufficientely told. *11. Mac. vi.*
Now wil we speake of Nicanor the sone
of that wicked Antiochus, how it happe-
ned wyth him: and so with few wordes to
comprehend the aduersity that chaunced
in the wars. When he had taken the king-
dome, he made one Lysias (whiche had
bene captaine of the host in iherusalem and
Siria) ruler ouer the matters of yrelme.

The second booke

For Ptolompe that was called Macron, being a ruler for the Jewes (& specially to sit in iudgemente for suche wronge as was done vnto them) vnderooke to deale peaceably wyth them. For the whiche cause he was accused of the frends before Eupator: and when he was suspecte to be a traytoure (because he had lefte Cypres that Philometor had comitted vnto him and because he departed from noble Antiochus, that he was come vnto) he poisoned him selfe, and dyed.

E Now when Borgias was gouernoure of the same places, he toke straungers & vnderooke oft times to war with þe Jewes. Moreover the Idumeans that healde the stronge holdes, receyued those that were driue fro Jerusalem, & toke in hande to warre also. * But they that were with Machabeus besoughte and prayed vnto the Lord, that he would be their helper: and so they fel into the stronge holdes of the Idumeans, and wanne many places by strength: Such as came agaynst them they slewe, and kylled no lesse (of all together) then twenty thousande. Neuertheless some, no lesse then nyne thousande, were fledde into two stronge towres, baynyng all maner of ordynaunce to wythstande them.

i. Macha. v. 8.

Then Machabeus leaupnge Symon, Josephus, zachaus and those that were with them (which were very many) went to

John

Of the Machabees.

to beseege them, and to fyghte where most
nede was. Nowe they that were wyth
Simon beyng led wyth couetousnesse,
were intreated for mony, thorow certain
of those p laye in the towres: toke lxx. **M**
Drachmes, and let some of the scape. But
whē it was tolde Machabeus what had
happened, he called the captaynes of the
people together, accusinge those persons,
that they had sold the brethren for mony,
and lette their enemyes go. So he slew
those traytours, and immediatly wente
in hande wyth the .ii. towres. And when
they had ordred themselves manly wyth
their weapons and handes, they slew in
the two castels mo then twenty thousand.

Now Timotheus tohome the Jewes
hadde overcome afore, gathered a multi-
tude of straunge people, broughte an hoste **1. Mach. v. d.**
also of horsmen of the Asians, to wyning **2. Mach. vii. d.**
Jewry by strength. But whē he drew ne,
Machabeus and they that were wyth
hym felle to their prater, sprinkled ashes
vpon their heades, beyng gyrded wyth
heren cloth about their loynes, fell downe **1. Mach. xi. d.**
before the aulter and besought the Lorde
that he woulde be mercifull to them,
but an enemye vnto their enemyes,
and take parte agaynst their aduersa-
ries, accordyng as it is promysed in the
lawe. * So after the prayer, they wente
on farther from the cytye: and when they
came **Deute. xxviii.**

The second booke

came nye the enemies, they prepared the
selues agaynst them.

Jerem. .xviii. b

II. Par. .xxiii. b

III. Reg. .vi.

I. Mach. .iii. d

and .xi. b.

I. Mach. .v.

II. Reg. .vi. a

I. Mach. .iii. e

and .xi. b.

And by tymes in the moorninge at the
bryake of the daye, both the hostes buck-
led together. * The one part had the lord
for their refuge, whych is the geuer of pro-
spectie, strength and victorie. The other
had a manly stomacke, whych is a cap-
tayne of warre.

The batayle nowe beyng great, there
appeared vnto the enemyes from heauen
v. men vpon horsebackes with byrdels of
gold ledinge the Jewes, and two of them
hauyng Machabeus betwixt them, that
keppte hym safe on euery syde wyth theyr
weapons, but shot darteres and lightnin-
ges vpon the enemies: wher thorow they
were confounded wyth blyndnesse and so
soze afrayed, that they fell doune. There
were slayne of fote men twenty thousand
and fife hundred, and syxe hundred hors-
men. As for Timotheus him selfe, he fled
vnto Bazar a very stronge hold, wherin
Cercas was captayne. But Machabeus
and hys companie layed sege to it chear-
fullye .iiii. dayes.

F Now they that were within trustinge
to the strength of the place, cursed and bā-
ned erreasingly, and made great creaking
wyth wicked wordes. Neuerthelesse vpon
the fyfth daye in the morninge twentye
younge men of Machabeus companie,
beyng sette on fire in theyr myndes be-
cause

Handwritten signature

Of the Agathabees.

cause of the blasphemie: came manfullye vnto the walle, and with bold stomackes they and their other companions clymed vp vpon the towres, vnder takinge to set fire vpon the portes, and to burne those blasphemous persons quicke. Two daies were they destroyinge the castell, whiche when they founde Timotheus that was crepte into a corner they killed him, and slew Cereas his brother in lyke maner wyth Apolophanes.

Whē thys was done, they sung psalmes, wyth prayes and thankes geuyng vnto the Lorde, which had done so greates thynges for Israell, and geuen them the victorie.

The. xi. Chapter

Lisias goeth about to overcome the Jewes. Succore is sente from heauen vnto the Jewes. The letter of Lisias to the Jewes. A letter of kynge Antiochus vnto Lisias. A letter of the same vnto the Jewes. A letter of the Romaynes to the Jewes.

NOr longe after this, Lysias the kynges steward and a kynsmen of hys (which had the gouernance of his matters) toke soze displeasure for the thynges that had hapned: and when he had gathered. lxxx. men of fote, with al the host of the horsemen, he came against the Jewes, thynking to win the citie, & to make it an habitation for the Heathen, and the temple wold he haue to be an house of lucre, lyke as the other goddes houses of the Heathen are, and to sell the pyrestes offyce euery yere:

Not

(Mac. x. i.)

Ihon. ii. b.

The second booke

Esa. xxxvi. b. Not considering the power of **Bol*** but was wylde in his mynde, trustinge in the multitude of foote men, in thousandes of horsemen, and in hys .lxxx. Elephantes.

R So he came into **Ieruzye** and then to **Bethsura** (a castel of defence lying in a narrow place .v. furlongs from **Ierusalem**) and wanne it. Nowe when **machabeus** and hys company knew that the stronge holdes were taken, they fell to their pray-ers wth weppng and teares before the **Lord**: and al the people in lyke maner besought him, that he woulde sende a good angel to deliuer **Israel**. **machabeus** hym selfe was the first that made him ready to the battayle, exortynge the other & were wth hym, to leoparde their selues and to helpe their brethren. And whē they were goyng forth of **Ierusalem** together wth a redy and wyllyng mynde, there appeared before them vpon horsebacke a man in whyte clothinge wth barnesse of gold, shakynge his speare. Thus they praysed the **Lord** altogether, whych had shewed them mercy, and were comforted in their myndes: in so much that they were ready not onelye to fyghte wth men, but wth the mooste cruell beastes, yea and to run thorow the walles of **yon**.

1 Mach. iii. d
2 Mach. v.

Thus they wente on willingly hauing an helper from heauē, and the **Lord** mercycfull vnto them. They sell myghtelpe vpon their enemyes like lyons, broughte downe

Handwritten signature

Of the Machabees.

downe. xl. M. fore men. xvi. C. horsmⁿ, put
al the other to flight, many of them being
wounded, and some gat away naked. Yea
Lysias him selfe was faine to be shamefull
ly, and so to escape. Nevertheless the man
was not without understanding, but consi-
dered by hym selfe & his power was mi-
nyshed, & pondered how the Jewes being
defended by the helpe of Almighty God
were not able to be ouercome: wherefore
he sente them word, and promysed, that
he wold consent to al thinges which wer
reasonable, and to make the kynge their
friend. To the which praier of Lysias, Ma-
chabeus agreed sekynge in al thinges co-
men wealth: and whatsoeuer Machabe-
us wrote vnto Lysias concerning & Jew-
es, the kynge graunted it: For there were
letters wrytten vnto the Jewes from Li-
sias conteining these wordes.

Lysias sendeth gretynge to the people **D**
of the Jewes. Iohn and Absalon whiche
were sent from you, deliuered me wryt-
tynges, and requyred me to fulfill the
the thinges concernynge theyr errande.
Therefore loke what myght be graunted,
I certifyed the kynge thereof: and what
soeuer was conueniente, I agreed there-
to. If ye now be faythfull in the
matters, I shall endeuer my selfe hereaf-
ter also to do you good. As concernynge
other thynges by euerye actyde thereof,
I haue commytted them to youre mes-

Et. i.

saungers

Of the Machabees.

saungers, and to those whom I set vnto
you, to comen wyth you of the same, fare
ye wel. In the hundredeth. and. xliiii. yere
p. xliiii. day of p moneth Dioscorinthus.

Now the kinges letter contained these
words. King Antiochus sendeth greting
vnto his brother Lusias. For so muche as
our father is nowe deade, our wil is, that
they whych are in our realme, liue wyth
out anye insurreccion, and euerye man to
be diligente in his owne matters. We vn
derstand also, that the Jewes would not
consent to our father, for to be broughte
vnto the custome of the Gentiles, but sty
lpe to kepe theyr owne statutes: for the
whiche cause they requyre of vs also, to let
them remayne styl by their owne lawes.

Wherefore our mind is, that this peo
ple shal be in rest: we haue concluded and
determined also, to restore them theyr te
ple agayne, that they may lyue according
to the vse and custome of theyr fore fa
thers. Thou shalt do vs a pleasure ther
fore, if thou send vnto them and agre with
them, that when they are certified of our
mind, they may be of good chere, and loke
to theyr owne wealth.

And thys was the letter, that the king
wrot vnto the Jewes: King Antiochus
sendeth gretyng vnto the councel and the
other people of the Jewes. If ye farewell
we haue our desyre: as for vs, we are in
good

Handwritten signature or mark

The second booke

good healt he. Agnelaus came and tolde vs, how þ your desyre was to come doune to your people, with vs.

Wherfore those that wil come, we gaue them fre lyberty, vnto the. xii. day of the month of April, that they may vse the meates of the Jewes and their owne lawes, like as afore: and none of them by any manner of waies to haue harme, for thynges done in ignorance. Agnelaus whō we haue sent vnto you, shal comen wyth you at large. Fare ye wel. In the. Cxliiii. yere the. xv. day of the moneth of April.

The Romaynes also sent a letter, containing these wordes: Quintus Agennius and Titus Manilius embassadours of the Romaynes, send greetynge vnto the people of the Jewes. Like to what Apras the kynge kynsmā hath granted you we graunt you the same also. But as concerninge such thynges which he referred to the kynge, send hither some wth speede: & ponde the matter diligently among your selues, þ we may cast the best to your prosyte, for we muste departe now vnto Antioche. And therefore wyte shortely agayne, that we maye knowe your mynde. Fare wel. In the hundredth. xlviii. yere, the. xii. day of the moneth of April.

The. xii. Chapter.

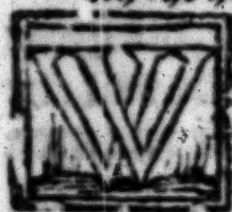
¶ Timothy troubleth the Jewes. The wicked dedde of the Jewes against the Jewes. Judas is avenged of them. He setteth fyre on the gate of Jamnia

The.

The

The second booke

The pursute of the Jewes agaynst Timothy. Timothy is taken and let go unhurt. Judas persecuteth Hircanus. Judas offerynge sacrifice for the dead, sheweth the hope of the resurrection.



¶ When these couenauntes were made: Apolysas wente vnto the king, and the Jewes tilled their ground. But Timotheus, Apolonius the sone of Bemel, Jerome and Demophon the proude, Hircanus the capitaine of Cipers, and they that lay in those places, would not let them lyue in rest & peace. They of Hoppa also dyd euen suche a shamefull dede. They praied the Jewes that dwelt amonge them to go with their wiues and children into the shippes whiche they hadde prepared, and dyd wyth them, as though they had ought them no euell wil. For so much then as there was gone forth a general proclamaciō thoro the city because of peace, they consented thereto, and suspected not hyng: but whē they were gone forth into the depe, they drowned no lesse then. ii. C. of them.

¶ Whē Judas knew of this crueltie shewed vnto his people, he commaunded those that were with him to make them ready, exhorting them to cal vpon God the righteous iudgemente forth agaynst those murderers of his brethren, let fire in the heauen by nyght brent vpon the shippes, and those that escaped from the fyre, he slewe with the swearde. And when he had done this, he departed as though he wold come agayne,

The second booke

agayne, and rote out all them of Joppa. But when he had gotten word that the Ammites were minded to do in like manner vnto the Jewes which dwelt among them, he came vpon the Ammytes by nyght, and sette fire in the haven with the shippes: so that the lyght of the fyre was sene at Ierusalem, vpon two. C. and. xl. furlonges.

Now when they were gone fro thence ix. furlonges, in their tourneye towarde Timotheus. v. thousand men of fote, and v. hundred horse of the Arabians fought wyth him. So when the batayl was earnest, and prospered wth Judas the more the helpe of God: the residue of the Acabians being ouercome, besought Judas to be at one with them, and promised to geue him certayne pastures, and to do hym good in other thinges. Judas thinking y they shuld in dede be profitable concerning many thinges, promised the peace: wether vpon thet shoke vades, & so they departed to their tents. Judas wet also vnto a city, which was very fast keppe with byrds, fenced round about with walles, & diuerse kinds of people dwelling therein, called Caspin.

They that were within it, put such trust in the strength of the walles, and in their floare of bytales, that they were the flacker in theyr doynges, cutspunge and teuiling Judas with blasphemies, and speakinge such wordes as it becommeth not.

I. iii.

But

Of the Machabees.

Josue. vi. c.

But Machabeus calling upon the great
prince of the world (whiche without any
battaile rammes or ordynaunces of
warre, dyd caste doune the walles of Je-
richo, in the tyme of Josue) fell manful-
ly upon the walles, tooke the cite; and
(thorowe the helpe of the Lorde, made an
exceedynge great slaughter: In so muche
that a lake of two furlonges brode which
lay thereby, seemed to flow with the bloud
of the slayne.

Then departed they from thence. vii.
C. and l. furlonges, and came to Taraca
unto þe Jewes that are called Tubianci:
but as for Timotheus, they could not get
him ther: for (not one maister dispatched)
he was departed from thence, & had left
certayne men in a verie strong hold. But
Dositheus and Sosipater, whiche were
Captaynes with Machabeus, slew those
that Timotheus had left in the house of
defence, even. x. C. men. And Machabe-
us prepared him with the. vi. C. menne
that were aboute hym, sette them in or-
der by companies, and went forth against
Timotheus, whiche had with hym an
hundred and. xx. C. men of foote. ii. C.
and. v. C. horsemen.

When Timotheus had knowledge of
Judas commynge, he sent the women, chil-
dren, and the other baggage unto a castel
called Carnion. (For it coude not be wo,
and was hard to come unto, the waies of
the

The end of the first booke of the Machabees.

The second booke

the same places were so narrow) and when Judas company came by in sight, the enemies were smitten with feare, thorough the presence of God which seeth all things: In so much that they slaying one here, another there, were rather discomfited of their own people, & wounded with the strokes of their owne sweardes. Judas also was very earnest in following upon them punishing these vngodly, and slew .ccc. M. men of them. Tymotheus also him selfe fell into the handes of Dosithheus and Sosipater, whom he besought with manie prayers, to let hym go with his life: because he had many of the Jewes fathers and brethren in prison, which (if they put hym to death) myght be disappointed. So when he had promised faithfully to deliuer them again accordyng to the condicion made, they let him go with out harme, for the helth of the bretherne. And when Judas had slayne .xxv. M. he wente from Carnyon.

Now after that he had chased away and slaine his enemies, he remoued the host toward *Ephron a strong city, where indwelt manie dyuerse people of heathen, & the strong yonge men kept walls, defendyng the mightely. In this city was much ordinance, and prouisiō of darters. But when Judas & his company had

Et. lili.

the

Judit. vii. f.

i. Reg. xlii. c.

ii. Para. x. d.

E

i. Mach. v.

ii. Mach. x.

Of the Machabees.

the enemies) they won the citie, and slew
 xxi. M. of them, that were within. From
 thence wente they to the citie of the Sci-
 thians, whych lyeth. vi. C. furlongs from
 Jerusalem. But when the Jewes which
 were in the cite testified, that the citys
 dealie loungelpe with them, yea and
 intreated the kyndly in the tyme of their
 aduersitie, Judas and his company gaue
 them thanckes, desyring them to be fied
 ly shalvnto them: and so they came to Je-
 rusalem the hye feast of the weekes beyng
 at hand. And after the feast they wente
 forth against Borgia the gouernoure of
 Idumea, with. iii. M. mē of fote. and. iiii.
 C. horsemen. Whiche whē they met toge-
 ther, it chaunced a fewe of the Jewes to
 be slain. And Desithus one of the Bacha-
 ners a myghthe horsman toke holde of
 Borgia, & wolde haue take him quicke:
 But an horsmā of Thracia fel vpon him,
 and smote off his arme, so that Borgia
 escaped and fledde into Gaza. When
 they now that were of Borgia syde,
 had foughten long and were wearye, Ju-
 das called vpon the Lorde that he would
 be their helper, and captayne of the felde:
 and wryth that, he beganne wryth a man-
 ly voyce to raise by a sounge of praise, and
 a crye: In so muche that he made the ene-
 myes affrayed, and Borgia men of war
 toke theyr flyght. So Judas gathered
 his host, & came into the cite of Ddolla.

And

*And he was
 not*

The second booke

And when the seventh day came vpon the,
they clenſed them ſelues (as the cuſtome
was) and kepte the Sabbath in the ſame
place. And vpon the day ſollowinge, Ju-
das and his company came to take vp the
bodies of them that were ſlayne, and to
burye them in the fathers graues. Nowe
vnder the coſes of certayne Jewes which
were ſlayne, they found Jewels that they
hadde taken oute of the temple from the
Idols of the Hamsters: whych thyng is
forbidden the Jewes by the law. Whē eue-
ry mā ſaw that this was the cauſe, wher-
fore they were ſlayne.

Dent. vii. c.
Ihon. vii. a.

And ſo euerie man gaue thanckes vnto
the Lorde for hyſ myſterious iudgemente
whych had opened the thyng that was
hidd. They ſel downe alſo vnto their pray-
ers, & beſought God, þ the faulte whiche
was made, might be put out of remembrance.
Beſides that, Judas exhorted þ people ex-
ceeding, to kepe the ſelues fro ſuch ſinne: for
ſo much as they ſaw before they eyes, þ
theſe men were ſlayne for the ſame offence.
So he gathered of euerie one a certayne,
in ſo muche that he broughte together
two thouſande drachmes of ſyluer, whi-
che he ſente vnto Jeruſalem, that there
myghte a ſacrifice be offered for the miſ-
dedde. In the whiche place he dyd well
and right: for he had ſome conſideracy-
on and ponderinge of the life that is after
thys time. For if he had not thought that
they

Of the Machabees.

Judge vpon
this place whe
ther the opini
on hath bene
to pay for the
lead, as to be
baptised for
the. i. Cor. xv.
d. Why the
thyng was en
ly done to con
firme the hope
of the resurrec
tion of y^e dead
not to deliuer
them fro any
payne. Saint

Paul dyd not
alow the cere
monie of chri
stening for the
dead, no more
both any place
of the canons
call scriptures
alow the cere
monie for offe
ring for the
dead. Further
more: this
bole boke of y^e
Machabees, i
specialy this
second, is not
of sufficiēt au
thoritie to
make an arti

they, which were slayne, dyd yet lyue, it
had bene superfluous and vayne, to make
any vow or sacrifice *for them, y^e were
deade. But for so muche as he sawe, that
they which dye in the fauoure and beleue
of God, are in good rest & ioy, he thoughte
it to be good and honorable for a reconcyl
lyng, to do the same for those which were
slayne, that the offence might be forgene.

The. xlii. Chapter.

The commynge of Eupator into Jewry. The death
of Menelaus. Machabeus goynge to syght agaynst
Eupator moueth his souldiers vnto prayer. He
kylleth. xiii. thousande men in the rentes of Antio
chus. Rhodocus the betrayer of the Jewes is taken.
Antiochus retaineth friendship with the Jewes.



In the. C. xlii. yere gat Judas
knowledge, that Antiochus Eu
pator was commynge wyth a
great power into Jewry, and
Lysias the steward and ruler of hys mat
ters wyth hym: haupnge an houndreth
and ten thousande men of fote, foure thou
saunde horsemen. xlii, Elephautes, and
thre hundred charrettes, Menelaus also
ioyned hym selfe wyth them (but wyth
great dysceat) & spake sayre to the kyng,
not for any good of y^e country, but because
he thought to haue bene made some great
man of authoritie. But the kyng of kyn
ges moued Antiochus mind agaynst this
vngodly person, and Lysias informed the
king, y^e thys Menelaus was the cause of
all

50 R

The second booke

all mischief: so that the king commanded
to take hym, and (as the maner of the is) to
put hym vnto death in the same place.

A her was also in the same place a row
er of .l. cubites high, heaped with ashes:
but about it was so made, that mē might
loke doune on euerie side. Wherunto the
kyng commanded that shamefull persō
to be cast amonge the ashes, as one that
was cause of all vnglaciousnes. And rea-
son it was, that the vntyrice shoulde be
such a death, and not to be buried: for he
had done much mischief vnto the aulter
of God (whose fire and ashes were holpe)
therefore was it righte, that he hym selfe
also shoulde be destroyed with ashes.

But the kyng was wood in his mynd
& came to shew him selfe more cruel to the
Iewes, then hys father was. * Wyche
when Judas perceyued, he commaunded
the people to call vpon the Lorde nyghte
and daye: that he would now helpe them
also, lyke as he had done alway: For they
were afrayd to be put from their lawe,
from their naturall countrey, and from
the holpe temple: and not to suffer the
people (which a lytle whyle afore began
to recouer) to be subdued agayne of the
blasphemous nacion.

So when they had done thys together
and besought the Lorde for mercie, with
wepinge and fastinge thre daies lōg, flat
vpon

cle of oure
earth, as it is
before suffic-
entlie proued
by the author
of S. Jerem
in the prolog
of these booke
called Apoca
lypha.

11. Mac. x.

Of the Machabees.

upon the ground: Judas exhorted them, to make them selves ready. But he and the elders together deuised, to go forth the firste with their people, afore the kynge brought his host into Jewry and afore he beseged the city, and so to committe the matter vnto God.

Wherefore he ascribed the power of all things vnto God the maker of the world, exhortynge his people to fight manfully, (yea, euen vnto deathe) for the lawes, the temple, citye, their oune natie countrey, and to defende the cityes: and set his host before Godyn. He gaue them also that were with him, a token of the vncorrupte of God, chosing out the manliest yong men, wente by nyghte into the kynges payllyon, slew of the hoste .xiii. M. men, & the greateste * Elephanes, with those that sat vpon them.

1. Mac. vi. c

Thus when they had brought a greate feare and rumoure amonge the tentes of their enemies, and all thinges went prosperously with them, they departed in the breake of the day, God beinge their helper and defender. Now when the kynge perceiued the manlines of the Jewes, he went about to take the stronge places by craft, and remoued his hoste to Bethsura which was a wel kepte house of defence, of the Jewes: but they were chased away, hurt and dyscomfited.

4. Macha. 11. a

And Judas sente vnto them that were

in

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Of the Machabees.

in it, suche thinges as were necessary. In the Jewes hoste also there was one Ithobocus, whiche tolde the enemyes their secretes: but they soughte hym out, & when they had gotten hym, they put him in prison. After thys dyd the kynge come wpth them that were in Bersara, toke truce wpth the, departed and stroke a battayle wpth Judas, which overcame hym.

*But when he understode, that Ithobocus, whome he had leste to be overseer of his busynesses at Antioche, began to rebel agaynst hym, he was astonied in his mynd: so that he yelded him selfe to the Jewes, and made them an othe, to do what soever they thought right. E. Mach. 1. 6

Now when he was reconcyled wpth them, he offered, made much of the temple, gaue great giftes vnto it, embraced Machabeus, makynge hym captaue and gouernour fro Scolomais to the Gertres.

Neuertheles when he came to Scolomais, the people of the cotype were not content wth that bond of frendship: for they were afrayed, that he wold breke the covenant. Then wente Ithobocus vnto the seat and enformed the people, shewed the cause why, and pacified them. So he came agayne to Antioche. Thys is now the matter concerninge the Kynges iourney, and his retorne.

The. xiiii. Chapter.

By the motion of the Lorde, Demetrius sendeth Aretas

Of the Machabees.

Nicanor to kill the Jewes. Nicanor maketh a compacte with the Jewes, whiche he yet breaketh throught the motion of the kynge. Nicanor commaundeth Asia to be taken. The boldnes of Bala.

1. Mach. vii.

After thre yeares was Judas informed, howe that Demetrius the sone of Seleucus was come by with a gret power and ships throught the haven of Tripolis, to take certayne commodious places and countreis against Antiochus and his captain Lisias. Now Alcimus (whiche had bene hye priest, and wilfully despyled him selfe, in the tyme of the myrring) seynge that by no meanes he could be helped, nor haue any more entrance to the aulcar: he came to kynge Demetrius in the hundredth and one and fiftie yeare, presentinge vnto him a crowne of gold, a palme and an olive tre which (as men thought) belonged to the temple, and that daye he held his tounge. But when he had gotten oportunitie for his maddenesse, Demetrius called hym to counsaile and asked hym, what thynges or counsaile the Jewes leaned vnto? He answered: The Jewes that be called Asydes (whose captayne is Judas Machabeus) maintayne warres, make insurreccions, and wyl not lette the realme be in peace.

B For I beyng deprivyd of my fathers honour (I meane the hye priesthode) am come hither: partly because I was fawch full vnto the kynge, and partly because I sought

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The second booke

sought the profit of the citisins. And why
alour people thozow the wickednesse of
them, are not a lytle troubled. Wherefore
I beseeche the (O kynge) consydre al thin-
ges dilygently, and then make som prou-
sion for the lande and the people, accor-
ding to the kyndnesse that thou hast offe-
red vnto them. For as longe as Judas
hath the vpperhande, it is not possible
men can liue in peace.

When he had spoken these wordes, o-
ther scindes also hauing encl wyll at Ju-
das, set kyng Demetrius on fyre againste
him. Which immediatly sent Nicanor (ru-
ler of the Elephantes) a captain, into Jeru-
salem: commaundynge hym, to take Judas
him selfe alive, but to slay them that were
with him, & to make Alcimus bygh prier
of the temple.

Then the Heathen whiche fled oute of
Jerusalem from Judas, came to Nicanor by
flockes, thinking the harme and decaye of
the Jewes to be theyr weil fate. Nowe
when the Jewes herde of Nicanors com-
myng, and the gatherynge together of
the Heathen: they sprinkled them selves
with earthe, and besoughte hym, whiche
made them bys people, and euer defen-
ded bys owne porcyon with euident to-
kens, that he wold preserue them styl. So
at the cōmandement of the captain, they
remoued fro thence, and came to a coune
called Bethasan. And Symonne Judas
brother

11. Macha. 1. c.

The second booke
brother fel in hād with Micanor, but tho-
rowe the sodayne commynge of the ene-
mies, he was ascraped.

Neuertheles Micanor hearpyge the
manlines of them that were wito Judas
and the bolde stomackes that they had
to fight for theyr natural country, but he
not proue the matter with bludshedding:
Wherefore he sent Possidonius, Theodo-
cius and Mathias before, to geue and to
take peace. So when they had take long
aduisement therewpen and the captaine
shewed it vnto the myltitude: they were
agreed in one munde, to haue peate. And
they appoynted a day to sitte vpon these
matters quietly amonge them selves, the
stoles also were broughte and set forth.
Neuerthelesse Judas commaunded cer-
taine men of armes to wayte in conueni-
ent places, lest ther should sodenly aryse a
ny euil thorow the enemies. And so they
communed reasonably together.

D Micanor, while he abode at Hierusalē,
ordred him self not vnrasonably, but sent
awaye the people that were gathered to-
gether. He loued Judas euer wpyth hys
hert, and fauoured hym. He prayed hym
also to take a wyfe, and to byrnye forth
chylde. So he married, liued in rest, & they
led a comen life. But Alcimus perceyuing
the loue that was betwixte them, and
howe they were agreed together, came
to Demetrius, and tolde hym þ Micanor
had

of R

Of the Machabees.

had taken straunge matters in hand, and ordeyned Judas (an enemy of the realm) to be the Kinges successoure. Then þ king was sore displeased, & chozowe þ wycked accusacions which Alcimus made of Nicanor, he was so prouoked, þ he wrote to Nicanor, sayinge that he was verre angry for the frendship and agreement, whiche he had made with Machabeus. Nevertheless he commanded him in al the hast, that he shuld take Machabeus prisoner, and send him to Antioche.

Whych letters when Nicanor hadde sene, he was at hys wittes ende, and sore greued, that he shulde breake the thinges tohercin they hadde agreed: specially, seinge Machabeus was the man, that neuer did him harme. But because he might not withstand the kyng, he sought oportunitie to fulfill his comendement. Notwithstandyng when Machabeus saw that Nicanor began to be churlish vnto him, & that he increated him more roughly then he was wont, he perceiued that suche unkyndnesse came not of good, and therefore he gathered a fewe of hys men, and withdrew him selfe from Nicanor. Whiche when he knewe that Machabeus had manfully preuented him, he came into the greate and moost holpe temple: and commaunded the priests (which were doing their vsual offrings) to deliuer him the man. And when they sawe that they

Qu. i.

could

The second booke

i. Mach. vii. a

coude not tel wher the man was whom
he sought, he stretched out his hande, and
made an oth, saying: If ye wil not deliuer
me Iudas captiue, I will remoue this
temple of god into the playn felde, I wil
breake downe the altier, and consecrate
his temple vnto Bacchus. After these wor-
des, he departed.

i. Mach. ii. a.
ii. Mach. x.

Then the prestes lifte vp their hands
towards heauen, and besought hym that
was euer the defender of theyr people,
sayinge: Thou O Lorde of al, whych hast
nede of nothyng wouldest that the tem-
ple of thy habitation shuld be among vs:
Therefore nowe O mooste holpe Lorde,
kepe this house euer vnderpyled, whiche
latelie was censed. Nowe was there ac-
cused vnto Nicano, one Razis an Alder-
manne of Hierusalem, a louet of y^e whole
citty, and a man of good reporte, whiche
for the kynde herte that he bare vnto the
people, was called a father of y^e Jewes.
This mayne ofte times, when the Jewes
were minded to kepe them selves vnderpy-
led, defended and deliuered the, being con-
tent stedfastly to spend his body & his life
for his people. So Nicano willing to de-
clare the hate, that he bare to the Jewes
set fine. C. m. to take him: for he thought
if he gatte him, he shuld bynne y^e Jewes
in greate decaye. Nowe when the people
began to rush in at his house, to breake y^e
dores, and to set fyre on it, he beinge now
taken

R

Of the Machabees.

taken, wold haue defended him selfe with
his sword, chosinge rather to dye man-
fullie, then to yeld him selfe to those wy-
cke doers: and because of hys noble flock
he had rather haue bene put to extreme
crueltye. Notwithstandynge what time
as he mysted of hys stroke for haste, and
the multitude fell in violentie betwixt
the doers: he ranne bouldely to the wal,
and caste hym selfe downe manfullie a-
monge the beape of them, whiche gaue
soone place to hys fall, so that he fel vpon
hys bellye. Nevertheless whyle there
was yet breathe within hym, he was
kynsled in hys mynde, and whyle his
bloud gushed out exceddingly (for he was
verie sore wounded) he ranne thoro the
myddeste of the people, and gatse hym to
the toppe of a rocke. So when his blowde
was nowe gon, he take out his own bow-
els wth both his handes, & threw them
vpon the people: callinge vpon the Lorde
of lyfe and spere, to reward him this a-
gayne, and so he dyed.

The .xvi. Chapter.

Nicanor goeth aboute to come vpon Judas on the sab-
bothe daye. The blasphemie of Nicanor. Macha-
beus repoundinge vnto the Jewes the bydon hold-
neth the heretie. The prayer of Machabeus. Af-
ter the hooft of Nicanor is once overcome, Macha-
beus commaunded hys heade and hys handes to be
cut of, and hys tonge to be geuen vnto foules.

¶ One when Nicanor knewe that i. Mark. vii. 2
Judas was in the countrey of Sama-
ria, he thought wth al his power

¶ Au. ii. to

The second booke

to strike a feld with him vpon a Sabbath
daye. Neuerthelesse the Jewes that were
compelled to go with him, sayde: O lo
not so cruellie and unkyndelie, but va-
lowe the Sabbath day, and worship him
that seeth al thyngs. For althys yet said
the vngacious person. * Is ther a migh-
ty one in heauen, that commaunded the
Sabboth day to be kepte? And when they
said: yea the liuing God, the mighty Lord
in heauen * commaunded the seuenth daye
to be kept, he sayd: And I am myghty vpon
earth to commaund them for to arm the
selves, & to performe the kynges busines.
Notwithstandynge he myghte not haue
hys purpose.

B Nicanor hadde deuised wyth greate
pypot to ouercome Judas, & to bypunge a-
waye the vycroze. But Machabeus had
euer a fast confydence and a perfect hope
in God, that he wolde helpe hym, and ex-
horted hys people, not to be asfayed at
the comminge of the heathen: but alway
to remembre the helpe þ had ben shewed
vnto them from heauen, yea & to be sure
now also, that almighty God wold geue
thē the victorie. He spake vnto them oute
of the law and propheres, putting thē in
remembraunce of the battayles that they
hadde strycken afore, and made them to
be of a good corage.

So when their hartes were plucte vp,
he shewed them also the disceatefulnessse
of

14. Reg. x. c.

Exo. x. d.

570 R

Of the Achabets.

of the heathen, and howe they wold kepe
no couenaunte nor othe.

Thus he weapened the not with armour
of shylde and speare, but with wholsome
wordes & exhortacions. He shewed the
a dreame also, wherethorowe he made al
them glad, which was this: he thoughte
that he saw Onias (which had bene hye
prieest, a vertuous and louing mā, sad and
of honest conuersacion, wel spoken, & one
that had ben exercised in godlynnes fro a
childe) holding vp his hande toward hea
uen, & praying for his people. After thys
ther appeared vnto him another man, whi
che was aged, honorable and gloriouse.

And Onias sayed: This is a louer of the
brethren, and of the people of Israell.

Thys is he that prayeth muche for the
people, and for all the holpe ctyte, Jerempe
the Prophet of God. He thoughte al
so that Jerempe helde oute his ryghte
hande, and gaue him (namelye vnto Ju
das) a swerde of gold, sayinge. Take this
holpe swearde a gyfte frome God, where
with thou shalt smite doune the enemies
of the people of Israell.

And so they wer wel comforted thorow
the words of Judas, & toke corage vnto
them, so that the yonge men were deter
my ned in theyr myndes to fyghte, and to
byde styll at it: In so muche that in the
thyngs which they toke in had, thei bold
nesse shewed the same, because the ctyte

The second booke

and the temple were in perel: for the whiche they took more care, then for theyr wyues, chyldren, bretheren and kinsfolks. Agayn, they that were in the ctyte, were mooste careful for those whiche were to fyght. Nowe when they wer al in a hope that the iudgemente of the matter was at hand, and the enemyes drew up, & host being set in aray, the Elephanes & horseme euery one stading in his place, Machabeus considered the cominge of y^e multitude, the ordynauce of dyuerse weapens, the cruelties of the beastes, and held vp his handes towarde heauen callynge vp on the Lorde that dothe wonders, which geueth not the victorie after y^e multitude of weapones and power of the host, but to them that please hym accordynge to his owne will. Therfore in his prayer he saide these wordes.

11. 1. Per. xlii. c.
Judi. vii. o
111. Reg. xix. g
Eloy. xix. f.
1. Mach. vii. c.
11. Mach. vii. d

O Lorde, thou that dyddest sende thine Angell in the tyme of Ezekiah kynge of Iuda, and in the hooft of Sennacherib slewest an hundred and fyue and foure scoze thousande: sende now also thy good aungell before vs (O Lord of heauens) in the fearefulnesse and dreade of thy myghty arm, that they which come against thy holy people to blaspheme the, mai be afraied. And so he made an end of his wordes. Then Myrnanor and they that were with hym, drew nye wyth shawmes and songes: but Judas and his compaigne wyth

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Handwritten signature

Of the Esachabers.

prayer and callynge vpon God.

W^orth they^r handes they smote, but
worth they^r vertes they prayed to f^lorde
and seth us les thē. xxv. ¶ **A**j mē: for the
rowe the p^riente helpe of God, they wer
gloriously comforted,

Nowe when they left of, and were tur-
nyng agayne with ioye, they vnderstode
that Ricanoz hym selfe was slayne with
the other. Then they gaue a greate shout
and a crye, prayspunge the almighty Lord
wth a loude voice. And Judas (which
was euer ready to spende hys bodye
and lyfe for hys citizens) commaunded
to smite of Ricanozs head, with his arm
and hande, and to be broughte to Hieru-
salem. When he came there he called al þe
people, and the pryestes at the alter, with
those that were in the castel, and shewed
them Ricanozs heade, and hys wycked
hande, whiche he had presumptuously holde
vp agaynst the temple of God. He caused
the tong also of that vngodly Ricanoz to
be cut in litle peces, & to be cast ro þe soules
and the cruel mans hande to be hanged
vp before the temple.

So euery man gaue thanks vnto the
Lord, saying: blessed be he, that hath kept
his place undefiled.

* As for Ricardus hed, he baged it by Judi. xxiij. 2
vpon the hye castel, for an evident & plain
tokē of þ help of God. And so they agreed
al to gether to kepe þ daye holy, namelye

Th. 121.

the

The second booke
the thyrtyene daye of the moneth Adar,
whych in the Syrians language is called
the next daye before Mardocheus daye.

Thus was Ricanoz dayne, and frome
that tyme forth, the Jewes had the citie
in possession: And here wyl I now make
an ende.

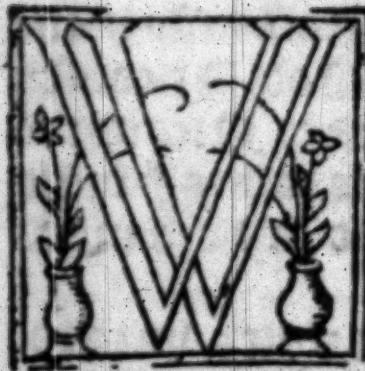
The ende of the second booke
of the Machabees.

The thyrde booke of the Machabees.

The fyrst Chapter.

Philopator ouercommeth Antiochus. The Jewes de-
clare the ioye for hys victorie. He desyreth to enter
into the holiest place. They denye hym.

Dani. xi. b.



When Philopator hadde
understand by those that
wet comen agayn, that
Antiochus hadde taken
fro hym such holdes as
he had, he raysed al hys
armye, as wel footmen
as horsemen, & takyng wth him his sister
Arsinoe, he ran out even as far as þe con-
treis of Raphia, þe wet bordering on him,
where Antiochus hadde camped. And one
Theodotus thynkyng to bypge the mat-
ter to passe by craftye meanes, when he
had

no more of R

Of the Maccabees.

had taken the strongest men of armes that were put vnto him by Ptolomeus, in the nyghte he gat him to Ptolomeus tent to kill hym vniwares, and so make an end of the battayle. But Dosithheus called the sonne of Drimilus a Jewe bozne, and afterwards forsakynge the lawe and turned from hys fathers ordynaunces whiche was byed for the purpose, put in hys steade in the tente an other poore manne whych he chaunced to be slayne for hym. And as they foughte fyrste together (but Antiochus more) Arsinoe wente diligent lye aboute her men wepinge pittifullye, her heare aboute her shulders, and desired the, that they wolde helpe her valyantly, promysing to geue vnto euerye of theyr wyues and chyldren, if they had byctore, two poundes of golde. Thus it chaunced that theyr enemyes were overthrowen, and manye taken. Then when he hadde thus dysapoynted their trains, he wente aboute the cryes that were nexte, and thoughte to comferte them w wordes, whiche when he hadde done, he gaue gyftes vnto theyr churches, and comforted the subiectes hartes. And when the Jewes had sente the elders of theyr councellers to Philopater to salute hym, besynge gyftes and to shewe theyr ioye for the thynges that he had done, it fortuned that he hadde a greater desyre to goo to them, as sone as myght be. So he came to Jerusalem,

The thyrde booke

Hierusalem, and dyd sacrifice to the most
 myghtye God: and when he had done, he
 dyd to the place as was conueniente.
 And after when he was come in, he won-
 dred to se the collyre worke, and metey-
 lyng at the syne buyldyng of the temple,
 desyred to go also into the inner taberna-
 cle that was holtest of all. But when they
 denyed hym, saying it was not lawefull
 no not to any that were borne there, to
 go in; not somuche as for the priestes the
 selucs, saue only for the chiefe Byshoppe,
 * and that but once a yere only: yet wolde
 he not be turned one whyle. And when
 they red vnto hym the law, yet wolde he
 not cease, but sayde he must nedes go in.
 And although thys he noute was denied
 to them, yet that it oughte not to be so to
 hym: and axed them why no man yet stop-
 ped hym from goyng into any tēple. And
 whē one had made answer vnadvisedlye,
 þ they dyd euyl because they dyd not, but
 thys (quod he) shall be done, and be the
 cause: what soeuer they lyst, he wolde in
 whether they wolde oz not. * And when
 the priestes had fallen their face vpon the
 ground, and were in al theyr vestiments,
 and prayed vnto the hyeste God, to helpe
 them in theire mooste neede, and that he
 wolde put awaye hys strength that thre-
 tened to hurte them, and hadde fylled the
 temple wyth crynge and weppnge, the
 reste that were in the cite beyng great-
lye

Exo. xxx. b.
 Leuit. xix. g.
 Heb. ix. a.

11. Mach. iii. c

R

Of the Machabees.

He amased, and not knowynge what had happened, came out as fast as they could. Virgyns that were in theyr chambers, and women in chyldebedde ranne forth, castynge duste vpon their heades, and syllynge the stretes wth mouerynge and lamentacion. And the banners that they had a lytle before prepared to goo mete him, forgettynge the maner that became them, they bare them about the city, and forsayynge the yonge infantes, both mothers and nurses ranne wanderynge aboute the stretes, some one waye, some another into the hye temple, & beyng gathered together, prayed directly agaynst these thynges whiche he wickedlye went aboute. Besyde this the citezens moued wth boldenesse, wolde not suffer hym to rushe in, and accōplysh his purpose, but toke them to theyr weapons, and wth great cryes redye to suffer death, they stiered vp a greate busynesse in that place, but yet remoued backe by the priestes and seuitours, they came agayne to their olde place of prayer.

And the common people as they hadde begone in dede wet for to praye, but the elders standynge aboute the kynge as sayde manye wayes to remoue his proud mind fro his purpose & entet. But he stiffly agaynst them al purposed to go in, thinkinge to persourne that, that he hadde once sayde.

Whiche.

The thynde booke

Whiche thinge when they saw, that held
against him, turninge them to him, with
whome al power is, called xpo hym, they
and theyr people, to helpe them at that
present, and not to winke at that proude
and mischeuous deede, in so muche that
for the great noyse that was amonge the
careful people, the crye was incompara-
ble. For it semed as though they hadde
runne thorow not onely other mennys
heades, but thorow the walles also, and
al þe pavement, al men the rather wishing
to dye, then to haue the place defiled and
unhalowed.

The.ii. Chapter.

The Jewes fel to prayer to let the kynge of hys pur-
pose. He was punished by God, but he repeted not.



And in dede Simon the hyghe
priest, knelyng ryght before the
halowed place, and holdyng up
hys handes decently, prayed af-
ter this facion: Lorde Lorde kynge of hea-
uen, and ruler of al thinges that be made,
holiest amonge sayntes, kynge omni-
potente, haue mercye vpon vs whych are op-
pressed thorow boldenesse and power.
For thou arte he that hath made al thin-
ges, a iuste Prynce, that rulest al, thou art
iudge of those that do proudeply & wrong-
fully. Thou diddest destroye in olde tyme
the workers of wyckednesse. among whō
wer gyauntes trustyng in theyr strength
and boldenesse, and drownedst the in the
floud.

Gene. vii. d.

Gene. xix. c

570R

Of the Machabees.

floude. Thou makynge the proude Sodo-
 mites that were geuen to al mischiefe an
 exāple to al that came after, burnedst the
 with fyre and byrmitone. Thou vnto the
 itubbutne pharao that kept in bondage
 thy holye people of Israel, dyddest shewe
 thy power, scourgyng him with manye
 and diuers punysshments, wherby thy
 great might was known, and whē he fo-
 lowed thy people with his chariottes &
 al his companie, þ̄ drownedst him in the
 sea, and leaddst the safe þ̄ trusted in the, the
 kynge of al thynges, which knowledging
 al these thynges to be done by thy hande, is
 praised the þ̄ lord omnipotēt. Thou king
 and maker of this infinite and inmesura-
 ble erth, hast chose this cite & hast halow-
 ed this place to honoure the in althoughe
 thou haue nede of nothyng, and hast made
 it goodly to be seen, to thine owne prayse
 and glory of thy great and royal name.
 For the loue also of the house of Israel þ̄
 hast promised, that when we haue erred,
 wherby troubles shuld come vpon vs, if
 we come into this place to prai, that thou
 wilt heare our prayers. And verily thou
 art farythful and ful of truth. And because
 thou hast often help o ur forefathers whē
 they haue bene oppressed with trouble, &
 hast deliuered the out of great perils, and
 nowe also beholde o holy kynge how that
 we for our many and great synnes be pres-
 sed, and in our ennemyes subiection fall
 doune

Exod. vii. b

fr. r. and. xi.

Exo. i. a. v. a.

b. c. d.

Exod. xiii.

Exod. xv. a

The thyrde booke

down in our mysery for lacke of strength,
and that thys stubburn and vncleane per
son goeth aboute to defyle thy holy place
whych is dedicate here in the earth
to thy holpe name (for otherwyse thy
house is in heauen a place that no manne
can come vnto) I saye because that of
thyne owne good wyll thou haste geuen
this gloxpe to thy people in dedicarynge
this place vnto the, lay not to our charge
the vncleynnesse of these menne, or cor
recte vs for the vnhallowinge, that these
wycked personnes maye not boaste in
theyr myndes & auauice in their tangles
that they haue destroyed our holpe tem
ple, as they do reade vnder foote all o
ther temples that thou hateste. But ouer
oure synnes and sicke away our fautes,
nowe shewe thy mercye. Let vs haue thy
mercye shortlye, and make the mouthes
of the that be fallen & broke prayse the, &
goue vs peace.

Then he that seeth al thynge, and God
of all the mooste holpest, hearynge theyr
lawefull prayer, dryng hym byrther and
byrther whych was puffed vp by violence
and great stubbernesse, euen as the wind
dothe the rede, dyd so scourge hym, that
nowe he laye vpon the grounde mete for
nothyng, lowed in all the partes of bo
dye, and iustelpe wrapped in penyhemer,
was not hable to speake one worde, wher
fore hys frendes and garde that keppe
hys

R

Of the Machabees.

his bodye, beholdinge yps sodayn punish-
ment wherwith he was oppressed fearyng
also leaste he wolde dye, stryken wth great
teare, they drew hym out. And after whē
he was come again to hym self, although
he was punished, yet repēted he nothing
but went yps wayes, and threatened the
foe. So when he was come agayne into
Egypte, as well by yps owne encrease in
mischiefe, as by his other felowes that
helpe hym, * whycher waye paste al good-
nesse, not onelye he gaue hym selfe to innu-
merable lustes, but waxed so madde, to
speake euill euerye where: and manye of
hys frendes knoweing the kyngs mind,
folowed yps wil also. And when the king
had determined to put to opē shame y^e na-
cion of the Jewes, he caused to be engra-
uen wth letters in a tower that he had
in yps palace, That no maune whycher
wolde not do sacrifice shulde enter into
theire temples of the Egyptians, & that al
the Jewes, theyr goodes beinge ceased,
shoulde be broughte to slauerye: To the
whycher thyng if anye gaynesayde, that
they shoulde dye, and if anye wolde be-
come seruantes that they shulde be hūc
in the bodyes wth the marcke of an
iule leafe, for that was Bacchus badge.

And suche as woulde do so, he wold
shulde enioye thys lawe and not ope.

But

iii. Mach. i. a.

The thyrde booke

But because he wolde seme not to be angry with al, he wrote underneath, that if any amonge them that were in solempne halpe orders, had rather to dwell amongest them, that then they shulde be taken for cytezens aswel as the Alexandrians. So some in the cities which hated the degrees of the religiō in the citie, yelded the selues, as though they shulde get greate gloire by accompanying with the kynge, but many that were of valiaunt courage wolde not go from their godlynes, but redemping their lues for mony, went boldly to deliuer the selues, because they wold not become seruauntes, hauynge good hope to haue helpe: and those that sel fro them, they abhorred them, and toke them for enemies of their nacyon, and shutte them frome hauinge anye thyng to doo with them.

The .iii. Chapter.

The kynge maketh a sore decre agaynst the Jewes, and wyrteth a letter that they shuld be broughte to Egypt as traitors, and ther kyllid.

When he understode these thynges, þe wicked mā was so angry þe not only he shewed his anger at Alexandria, but waxed a greuous enemye to al them that dwelt in othre partes of the country, and commaunded al to be gathered together assone as might be, & to be killed. While these thynges wer doynge agaynst the Jewes, there wente a greate same that now that those men

576 R

Of the Machabees.

menne, whiche entended to do hurte, had
occalpon geuen them, they wolde so doo,
to let the lawes that they mighte not be
kepte amongst them. But þe Jewes kept
styl theyr fidelitie and loue towarde the
kinge: but because they worshipped God
as liued after his lawes, thei shur out some
from amoungst the, and sent them away:
wherefore they appeared to some to be e-
nemyes, when they shuld be commonlpe well
and iustelpe, they wer worthe to be com-
mended of al men. As for the good dedes
that were spoken of in euery place of that
nacyon, the straungers set noughte by:
But in theyr communications they repro-
ued theyr discension in theyr maners and
worshippings, saying, that they loued ne-
ther the kyng nor the powers, but that
they wer enemies and cleane agaynst the
commē profites. And it wer no smal thin-
ges that these men founde faute at: but þe
Brecians þe were in the citty wronged in
nothyng, perceiuing this sodaine tumult
agaynst these men, and that people came
hastelpe runnyng together, seinge they
were not hable to helpe because all was
ruled by tyranny, wer greatly angry, & co-
forted them and loked for a chaunge, and
that thys hastpe faction coulde not en-
dure. Theyr neyghbours also & frendes,
and suche as bargained with them, cal-
lynge some men priuelp, promised them
theyr help, and all that they could make.

Ex. i.

But

Of the Machabees.

But he was en proud by thys prosperitie,
and not considerunge the power of the
greatest God, but thinkyng that he shuld
haue alwayes his purpose, to write thys e-
pistle agaynst the Jewes.

Kyng Isotolomeus Philopater, to the
captaynes, and souldiours in Egypt wher
soever they be, sendeth health, & greeting.
As for me, I am in good health, and my
matters well, and in good state. After we
had taken our iourney into Asia as you
know, and that we had ready succours ge-
uen vnto vs of the goddes, and thow we
oure strenght we had finished our iour-
ney even as we wolde desire, we thought
not by violence of armes but to enioyne by
gentlenes and much humanitie, the peo-
ple that dwell in Celosiria and Phenices,
and to prouoke them with our benefites:
and after we had seene many cities and
churches, we were moued to go vp to Jer-
usalem to honoure the temple of those
mischeuous personage, wherby we coulde be
mad. And they in wordes shewed them-
selues glad of our comming, but in deede
were falsly mynded, when we desired to
go into their holy place, & to adourne
it w excellēt and goodly gistes, the mo-
ued after their old pryde, wold not let vs
come in, nor knowyng our power, and
the humanitie that we shew vnto all mē.
And shewing their hateful hert to vs, as
though they were none but they, they wold
admyt

— 572 R

The thyrde booke

admit no lawfull offer, for the stubbarne
that they bare against kynges, and glory
in their benefactors. We moued by their
madnes, & that after our victorie we wer
come agayne into Egypt, vsynge gentel-
nes toward al Nations, dyd as became vs,
and by proclamaciō declaring to forget
in this matter al the iniuries of their kin-
red, as wel for their fellowship, as for that
in the begynnyng thow simplicity we
committed vnto them infinite busines, we
enterprised to chaunge their estate, & made
them citizens of Alexandria, & receiued
thē to be partakers of the perpetual priest-
hode. Yet then takyng the thyng other-
wise, and refusyng thys our goodnes, cue
of a certein naturall euyl herre, alwayes
ready to euyl, dyd not only shamefullpe
refuse and dyspse oure citye, but also in
wordes and deedes fewe of them beare
vs good wyl, trustyng alwayes that short-
ly we shal come to a shamefull death.

Wherefore coniecturynge surelye that
they are all the meanes they canne euyl
mynded toward vs, and foreseynge that
they shulde not sodaynly raise a tumult,
and so we shulde haue at our backes these
wycked traitores, and cruell enemyes,
wee thoughte good to geue you in com-
maundement, that as sone as thys E-
gypte shall be deliuered vnto you, that
euen the same daye, those that bee in wy-
tyng wryth theyre wyues and chyldren

The thynde booke

fast bound in yron chaines wyth muche
veracion be sente vnto vs, to theyr great
calamitie, & shamefull slaughtre, and as
is mete for enemies. For as muche as we shal
haue punished these, we thynke our mat-
ters shal afterwarde stande suer and in
good condicion. And if anye man from þ
hycht to the lowest, defende anye Jewe,
yea and it be but a suckynge chyld, lette
him with al his household be mooste sham
fullpe tormented, and he that wil bypunge
anye of theyr names, besides that he shal
haue al the goodes of the condemned per
son, he shal haue also of the kings gift. ii.
thousand grotes of syluer, and a garland
of lybertie. And in what place so euer a
Jew shal be found to be receiued, let it be
wasted with fyre, and for euer be made vu
mete for any mā to dwel in. And this is þ
coppe of hys Epistel.

The. iiii. Chapter.

¶ The people had pyry to se them so greuously hand-
led and slayed they were so many that the names
coude not be wyrtten.

¶ And whither so euer this pro-
clamacion was brought, þ people made common feastes with
great ioye and gladnes, the old
malice that was hardned in theyr mind,
notte when they had licence, shewing it
self forth. But the Jewes were in great
mourninge: and lamentable complaind
grouing in theyr vertes and bewapynge
that sentence of death was thus sodainly
geuen

of R

Of the Machabees.

geuen agaynst them. What offyce or citty
or what place inhabited, what by wayes
was not ful of theyr waylynge and mour
nyng? For they were sente awaye by so
bytter and cruel sentence of the chiefe of
fyces in the cite, þ for the straunge kinde
of punishmentes, some of theyr enemies
settyng befoze their eyes the myseryes þ
may happen to al men, and remembryng
in theyr mynde the incertayn chaunge of
this lyfe, they dyd bewayle theyr pytyful
sendyng awaye. For they were ledde a
greate sorte of olde men with hore beds,
and theyr legges croked for age, whiche
were threated and rebuked and made **B**
goo fast whither they wolde or no. And
the maydens that were lately maryed in
steade of pleasure hadde mourenyng, and
theyr beare that was embawmed, was
nowe all dusted, and they sang moure
nyng songes in steade of ioyefull balads,
and all to vered with straunge women,
they were bounde and harrowed euen tyl
they came to shyping. Theyr husbands
also haupnge halcars about theyr neckes
in steade of garluades, being in their yong
and flourishing yeres, in steade of myrrh &
quyvernesse passed the rest of the mariage
dayes in mourenyng, and sawe deathe be
foze the fete. And they were carped away
lyke wild beastes, and drawen in chaines
some wer bolid to the tops of ships by the
necke, and other were so fetted that they

Of the Machabees.

could not be vndone, and tables set ouer
theyr heades, because they shulde not see,
all the wbole they sayed. When they had
thus led the to ship, when the iorney was
done as the kynge commanded, he had
they shoulde be sette in the tentes, in the
greate rourne, that is before the cite
where horses do runne, for an example
of punishment to al men that come into the
cite, and that go out into the countrey, ne-
ther willing the to be amonge the men in
his army, nor yet within the compasse of
his walles. When this was done, and
that he herde say that certain of theyr na-
tion was gone pruelye oute of the cite,
and did ofte bewaile this shamefull mis-
tise of theyr brethren, beinge angrie, he co-
manded them also to be handeled after
the same manner that the other were,
theire punishment nothinge to be dimi-
nished, and that all theyr kindred by name
shulde be attainted. For he sayde that he
wolde not now take anye of them into
paynfull seruyce, but that in one daye
he wolde slea them all with suche punish-
mente as hath not ben deuised. So they
were proclaymed traytours mooste bit-
terly, and sessions was kept continually
frome the rysyng of the sunne to the go-
yng downe, and yet was it not fouertye
dayes. In the meane seasonne the kynge
full of greate and contynuall ioye, kepte
feastes before all the images, bys mynde
farte

of 29

The thyrd booke

farre frome the truthe, and wryth a wryt-
ten in the prayesynge dumme thinges
whiche coulde nother speake nor helpe, &
agaynste al reason blaspheming the God
of myght. And after that, when þe scribes
had shewed the kynge, that they were ha-
ble to punish the Jewes no lenger for the
great multitude of them, for many of the
were scattered abroad in the countrey,
some yet at home, & some in other places,
so that it was a thinge impossible to do
for all the officers in Egypte, the kynge
threatened them so that, as though they
had bene hyed to helpe them for giftes.
Yet so it fortuneth that they perswaded
hym, shewinge euidentlye that they lac-
ked bothe paper and pennies to serue the.
And this was the playne worke of hys
prouidence, whiche dyd sende helpe to the
Jewes frome heauen.

The fifth Chapter.

The kynge called for Hermon the Master of his Ele-
phantes & bad hym prepare them that they might slay
the Jewes, but by the myght of God the kynge relin-
to such forgetfulnes, that he wist not what he com-
maunded: and they were saved.



Then after he had sent for Her-
mon master of þe elephantes being
full of greute and displeasable
anger, he commaunded that the
nexte daye there shulde be geuen to hys ele-
phantes great quantitie of fragrant sence
with much wyne to drynke, that when
they had mightely dronke they might be
brought in sturke mad to kil the Jewes.

1. Mach. vi. d.
Josephus as-
saydeth this
in his seconde
booke.

The thyrde booke

And when he had commanded these thinges, callinge together his frendes and the chiefe of hys armye whiche were cruellye mynded agaynste the Jewes, he gat hym to hys feast. But Hermon the master of his Elephanthes did his commaundementes handsomli, and his seruantes came aboute euenynge and bounde the selve soules handes, and did all thynges þat was to be done amongst them, thinking about twyght to kyll al the whole nation. Nowe the Jewes semed to the gentiles to be destitute of al succour, because they were so harde bounde with bandes, but all they with one voyce, wyth teares called vpon the omnipotent Lord, and their mercyfull God and father, whiche was aboue all power, desyringe him to turne away this wycked deuise taken agaynste them, and that by his royal coming, he wolde take theyr fete out of this desheue. And thus they prayed towarde heauen continuailye. But Hermon, whiche had filled these cruel elephanthes with dyyncke inoughe and frankensence, came earlye in the morninge to the courtte to tell the kynge of it. But that goodly workmanship of day and night made from the beginninge of the worlde, and to byche is sente of hym that geuerh largely vnto al what he wil, was paterlye sente vnto the kynge, for he was faste in sleepe, and was muche deceiued of his cruel purpose and frustrate

Byron R

Of the Machabees.

frustrate of his angrie iudgemente. So þe
Jewes when they had passed the tyme þat
was appoynted, they praised theyr holpe
God, and prayed vnto him agayne, that
he wolde shewe vnto the proude gentiles
the strengthe of his myghty hand. Now
when it was halfe an houre past ten of þe
clocke, his seruante seinge that manye
were come that he had sente for, he came
and waked the kynge, and tolde him the
slepe yet skante oute of his eyes, that by
ner time passed awaie, and tolde hym of
the men that were come: and the kynge re-
membryng hym, went whete they were, &
commaunded them that were come to di-
ner to sit ryghte agaynst hym: and so do-
inge he exhorted them to eate, & to make
merie al the diner whyle. And as they sit
in longe talkynge, the kynge sent for Her-
mon, and axed shapelye, whye þe Jewes
were suffered alpye that daye. And when
he had shewed that he had done his com-
maundemente that night, and his frendes
had bozne witness to þe same, he more cruel
then Ishabaris, wel quoth he, lette them
thancke that I slepe so longe to day, but
thou withoute taryng, prepare me the e-
lephantes agaynst to morow, euen after
the same facion to kyll these Jewes cru-
elly. When al they þe wer ther wer glad, &
had praised this commaundement of the
kynge, every man went home to his own
house, whete they bestowed the night, not
so

Of the Machabees.

so muche in slepe but to deuise as it was
 thoughte, all manner of meanes yowe to
 mocke these selye soules. So as sone as the
 cocke crewe early in the mornynge, Her-
 mon began to dyue these armed beastes
 in a greate walkinge place, and al þ peo-
 ple thowtwe oute the cty came to se this
 pitifull sight, loking euer when it wold be
 daye. But the Jewes all that whyle all
 mooste beade, with weping prayers and
 wofull songes holding up theyr handes to
 heauen, prayed almighty God that he
 wold helpe them thorowly agayne. And
 euer it was day, when the kynge receiued
 his frendes, Hermon stode and called the
 out, and declared vnto them that it was
 the kynges mynde, whiche thinge when
 the kynge, herde meruayllinge at this cru-
 ell sight, as a man that had forgotte al, as-
 ed what was the cause, wher he did such
 thinges so diligentely. * But this was
 the mighty worke of God that ruleth al,
 which made him forget all thinges that
 he thoughte vpon before. And when Her-
 mon sayde, both all thy frendes, beastes,
 and menne of armes, & kynge are ready
 after thy pleasure, he for these sayinges
 berne sore angye that he hadde losse the
 remembraunce of all these thinges tho-
 rowe the prouidence of God, lokynge
 fierlye and wyth greate threatenynge
 sayde, as manye as be here that haue chil-
 dren, or that be bozne of fre parentes, that
 haue

D Deute. xxviii.

Hand R

The thyrde booke

haue geuen vnto this cruell beastes this
much meate, lette them be serued as
the innocent Jewes shuld haue ben, whi-
che haue excellently declared theyr fure
and perfite faythfulnesse both to me and
myne auuncetoures, although he no man for
fauoure that they haue bene brought vnto
with vs and bene serued was euer depy-
ued of his life for the. Thus Hermon had
fore cheekes unloked for and was mar-
uelously abashed and astayed, and che-
re out of his frendes wente theyr waye
with heuy chere, and set away those that
were come euery man to do his own busi-
nesse. And when the Jewes knew what the
king had sayed, they praysed the myghty
Lord king of kings, of whom they hadde
gotte this helpe. And when the kynge af-
ter his olde custome had prepared a feast,
and exhorted them to be merie, callinge
Hermon vnto hym with greate theares,
he sayed. Thou wretche howe ofte shal I
commaunde the to do one thyng? Lette
nowe at the last if thou canst prepare the
elephants to kil the Jewes? And he his kinf-
folkes that sat with him, matuailinge at
the inconstancie of his mind, said these
wordes: O kinge howe longe wylte thou
tempte vs as thouge we wer mad, whi-
che nowe commaundest them to be slayue
the thyrde tyme, and chaunged agayne in
doinge the thing, breakest that that thou
hast appoynted.

Uetelpe

The thyrde booke

Wherelpe the cite for this cause is in a
greate romblinge, and manye come toge-
ther, threathnyng that they wyl go away.
Wherfore the king ful of madnes even in
all pointes like an other Phalaris, not re-
gardinge the chaunginge of his mind to
ward the sauing of the Jewes, swaie stiffe-
lye, that he wolde kil them without delay,
that they shuld be al to troden with the
fere and knees of the beastes, and that af-
ter he wolde go into Jewrye, and there
with sword and fyre wast it al, and the ho-
ly place also of the Jewes, that he might
not come into, and burn al them that ther
did offer sacrifice. Then his frendes and
kynsfolke when they were gone, appoin-
ted for the army the most conuenient pla-
ces of the city to be surely kept. And þe ma-
ster of the elephantes, had brought his
beastes even almost to madnesse wth swete
drinkes tempred with frankensence, and
decked fearefullye to loke to. And now a-
bout the moornyng the cite beinge re-
plenished with innumerable people a-
bout þe place wher horses be coursed, one
went vnto the kyng mouing him to come
to this sight. Then he with an angri and
cruel minde came out with all his migh-
tye elephantes, with a spers mynde, desi-
ryng to see the lamentable destruction
of the aforesayd selve soules. And when þe
Jewes sawe about the gate the dust that
the elephantes made in theyr commynge
oute

iii. Mach. i.

Handwritten signature

Of the Machabees.

out, and the host that folowed in, barnes,
and of the duste of the peoples fete, & herd
the horrible noyse, thinkinge it to be the
laste momente of theyr lyfe, and the ende
of theyr miserie that they looked for, tour-
nyng them selues to mourning, eche em-
braced and kissed other, and toke theyr
kinffolke aboute theyr neckes, the father
the sonnes, and the mothers the dought-
ers, and some put theyr infants to theyr
brestes to sucke theyr laste. And agayne
mindful of the helpe that they had before
from heauen, with one consente they fell
flat to the grounde, takynge theyr chy-
ldren from theyr pappes, & with one voice
cryed aloude making theyr prayes to al-
myghty God, that he wolde come and
helpe them that were nowe come to
deathes doore.

The.vi. Chapter.

Eleazarus maketh his prayer. The kynge commaun-
deth yet agayne to kylle Jewes by the force of E-
lephants. Angels appeere and saue them. The king
is turned to mercye.

And one Eleazarus a noble mā,
one of the prestes of that coun-
trei a verie aged man, and ver-
tuous all bys lyfe, with other
sad men about him, callinge vnto the vo-
lye God, prayed thus. O myghty kyng
and mooste best almyghty God, which
mercifuller gouernest al thinges that þe
hast made, loke vpon the sede of Abrahā,
and the children of thy holpe Jacob, thy
chosen

Of the Agachabees.

Exod. xiii. f.

Isai. xlvii. f.

Dani. iii. d.

Dani. vi. d.

Jona. ii. a

those people consecrate vnto the beinge
strangers in an other land, and þ̄ shalbe
slayne vniustlye, o father. Thou destroy-
edst Pharaos hauing manye chariottes,
sometyme the kynge of thys Egypt, puff-
ed vp with cruel stubbernesse, & boasting
of tongue, thou drownedst him and his
proude host in the sea, and with thy light
of mercye dyddest shine vnto the Israe-
lytes. Thou o Lorde ouer thre west Senna-
cherib the kynge of the Assitians beinge
proud for al his innumerable sort of men,
whiche had subdned vnto his power a l̄
whole lande, & was lift vp against the ho-
lye trye speakinge cruel and proud wordes,
shewing openly vnto þ̄ gentiles thy pow-
er. Thou saudest those thy frendes in
Babylon, whiche with good chere gaue
theyr lyues to the fyre, because they wold
not worshipp vayne things, and didst cast
deme vnto the burninge fornace, and sa-
uedst them vnhurt, euen the verye heares
of theyr head, turning the flame vpon all
theyr enemies. Thou broughtest Daniell
safe into lyghte out of the den, whych by
false accusations thorow enuie was caste
vnder the carthe to the lyons, to be deuou-
red of wylde beastes, and dyddest bryng a-
gaine Jonas safe vnto his frendes, whē
he had ben sore troubled in þ̄ whales bely
þ̄ was byed in the sea. Now also O mercif-
full beholder of al thynges, saye not but
thewe thy selfe vnto the people of Israel
as

Bynd R

The thyrde booke

as shortly as maye be, that it is vniuſally
cruelly handled of the vngacious & wic-
ked gentiles. And if our liuinge be war-
en byghte by dwellinge in a ſtraunge coun-
try, take vs out of our enemyes handes, o
Lord, and deſtroy vs by what death thou
wilt, leaſt they that thinke vaine things,
reioiſe vaineſyfe of theſe mens deſtruction
whome thou haſt loued, and ſaye: No not
theyr owne God hath deliuered them.

Wherefore thou that arte ſtrongest and
mightieſt eternal God, loke vpon vs now
and haue mercy vpon vs, whiche by the
might of wicked men, be taken oute of
oure lyfe as though we were traitours.

Make þ gentiles to woder at thi mighty
power, & aſe thy ſtrength to þ health of þ
kinred of Jacob. Al theſe yong miſeres be
ſecte the herof, & their fathers alſo with
teares. Let it be ſene to al gentiles o Lord
that þ helpeſt vs, & that thou haſt not tur-
ned thy face fro vs, but that þ haſt not for-
gotten vs, no not in our enemies land.

O Lord do euẽ ſo. When Eleazarus had
made an end of praying thus, þ king & al
his great cōpany was come w his beaſts
to þ horſe courtſing place: which whē the
Jewes ſaw, they made a greate ſhout to
heauen ſo much þ al þ valeys ſolited ther
of, euẽ þ the people wept ſore. The þ glori-
ous, omnipotent & true God ſhewing his
holye face, opened his heuently gates, fro
whēce ther came two angels terrible to
loke vpon, to whom al did ſe, ſaue the Jewes.

They

Deut. xxxviii.

1. Mach. iii. d.
Joſephus a-
gainſt Apion
ſecond booke.

The thyrde booke

They let theyr enemyes army and fylled
them with feare and trouble, and bounde
them with suche fetters that they myght
not styre. Then trembled the kynges bo-
dy, and he began to forgette his trefull
holanesse.

3jou. xvi.

The beastes also turned against the men
that were in harnesse & trode them under
theyr fete and kylled them. So the kyng
turned his anger into pity, and to bewail
these thynges that he had done before.

I For when he herde the crye, after þe sawe
them al troden to deathe, wepyng and
angelye rebukinge bys frendes, Ye a-
buse the kynges quorb he, and passe all ty-
rauntes in crueltye, yea and go aboute to
take spirit and lyfe from me, which haue
done for you, deuysinge pryuelye thynges
that be not for the profit of my realme.

Who haue set hither and vnworthelye
put oute of theyr houses these men, whi-
che kepte the holdes of our realme faith-
fullye? Who haue so cruellye punished
those men, whiche euen frome the begyn-
nyng, haue bene aboue al other nations
moste louinge vnto vs. Lose the bondes þe
they vniustly be bound with al, I say lose
them, and let them go saue for theyr good
bedes that they haue done before, let go þe
chyldezen of the omnipotent and liuing
God, whiche frome the tyme of our an-
ceutres to this daye, haue kept þe state
of our realme vntrobled. And these words
spake

Barth

Of the Machabees.

spake he, and they incontinente being lo-
sed when they had escaped deathe, pray-
sed the holpe God theyr sauoure. Then
afterwardes the kynge comming againe
into the cypre, he called vnto him his ste-
ward, and commaunded wyne and other
thinges þ pertaine to a feaste to be geuen
to the by the space of. vii. dayes & decreed
that in the same place þ they thought the
shulde haue suffered deathe, euen there
they shulde make merpe. Then they whi-
che before were wronged and lyke to die,
pea goinge to theyr deathe, in steade of cru-
el & bitter deathe, keeping an hollesome feast,
being ful of gladnes, poynted out w their
stoles, the place þ thei wer appointed to be
slain in & buryed, & leauyng theyr song of
lamentacion, began a newe prayesynge
theyr sauoure and mercifull God, and
puttyng a myre al mounyng and cry-
inge, daunsed to shewe theyr gladnesse.

Psalm. xxi. a

Lyke wyse also the kinge keeping a great
feast gaue great praises to god in heauen
for the heath that he had geuen vnto the
vnloked for. And they that before appoin-
ted the to be killed and deuoured of birds
and appoynted them to the swerde, were
ashamed, and for theyr hotte boldnesse
kylled with dishonoure. So þ Iewes as
we haue sayd, geuing them selues to dan-
cinge and feasting, were ful of ioye and
singing and made a law of these thinges
to al þ came after of theyr beinge in this

Josephus a-
gainst Appio
second booke

Y. p. i. straunge

The thyrde booke

straunge country: and appointed the fore
sayde dayes of theyr myrthe to be kepte,
not to byb and bowle in for glottony, but
for the healthe that was geue to them by
God: and afterwarde they wente vnto
A, Dachs. liii. the kynge and desyred that they myghte
goo home to theyr owne houses. * But
theyr description was kept from the. x. day
of Dachs vnto the nynthe daye of E-
pith, fouertye dayes longe: and to destroye
them they labored frome the fyrste day of
Epith vnto the seuenthe of the same that
is. iii. dayes, in the whiche the Lord of all
sheweinge his merere wonderfullye, sa-
ued them al without harme, and yet kept
feastes, the kynge geuinge the al thynges
therunto euen to the. xiii. day, in the whi-
che they went, desyringe that they might
go home. And when the king had praised
the, he wrote this Epistle that foloweth,
declarynge the greate vehemencie of hys
mynde.

The. vii. Chapter.

The king wryteth to al the rulers in Egypte to suffer
the Jewes to go home. They take shipping. They
put theyr troubles in wryting and praye the Lord
God o Israel for ever.

Kynge Ptolome Philopater to
al his rulers that be thow in E-
gypte, and al that beate any of
fice sendeth greting and helth,
for we and our children be in healthe. Af-
ter p the great God had sende vs as good
speche as we our selfe wolde wiſhe, some
of

Bam R

Of the Machabees.

of our frendes thoro their waitwardnes
made ofre instante laboure vnto vs, and
perswaded vs, to cal together the Jewes
that were vnder our subiection, and cru-
ellye to punishe them as traytoutes: for
they sayed we shall neuer be in quiete, be-
cause of þe hatred that they bare against
all nations, till we hadde so done. And
after thei had soe vered them, & brought
the hither bounde as Traues, or rather as
thieves & murderers, withoute al enqui-
tyng or pledging of their cause thei wold
haue killed the more cruel the þe Scirbiās
But we rebuking them sharply for it, ac-
cording to our gentilnes toward al men,
and after we had much worke to saue the
alyue by oure fayour, and when we knew
for a surerpe that the heauenly God dese-
ded the Jewes and that in euery point he
holp them as the father his children, and
that also we did consyder the good wyll
whiche they bere vnto vs, as they haue to
oure auncetoures, we haue iustelye quyte
them frome all fautes what soeuer was
layed against them, and haue commaun-
ded euerye man in euerye place that they
shulde be suffered to go to theyr own, and
that no man shoulde hurte them, or caste
them in the teethe wyth anye thyng that
they haue suffered wrongfullpe. For you
shal vnderstand that if we haue done any
hurte agaynst them maliciously, or by any
meanes haue made them sadde, that wee
Y.p.ii. shall

Jer. xxx. c.
sacha. ii. b

The thirde booke

11. Mach. 11. v.

shal haue against vs not a man, but þe hye
God ruler of al power, to be reuenged of
these dedes in euery point, alwayes, and
neuer hable to be auoided: Fare you wel.
Yet when they had receiued this Epistel,
they made not haste strayte wayes to go
they; wayes, but they despyed this thing
also of the kinge, that whosoever of the
Iewes nacion had violate the holy God,
and wyllynge broken his lawe, þe they
myghte be punished of them as they had
deserued: sayinge that they whych hadde
transgressed goddes lawe for they; belye
sake, wolde neuer be faythfull to the kin-
ges commaundemente. He thinkinge the
to say true, praised them, & gaue the pow-
er to kil thozowe oute al his kingedome
those that had broke the law of God, and
that they shulde not seke for anye power
from the kinge. Then they as reson was,
thankinge the king, they; priestes and al
the people with them cryinge Alleluia,
wente awaye with ioye: and as they wēt
kylled euery one of they; naciō that was
nought, for example to other: and in dede
that daye, they kylled about. iiii. hundred
menne, and were very iolous as they kil-
led them. But those that sticke to God to
death, hauing þe ful fruite of they; health,
they went out of the ctyte, crowned wyth
beryswete floures of all sortes with cry-
inge and gladnesse, geuinge prayse to the
holye God of they; fathers, the sauer of
Israel.

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O f the Machabees.

Israel. And when they were come to Antiochus Rodophoros, so called after the nature of the place, where a name varied for the, they kept a feast there by their whole consente, seven dayes, the kynge geuynge vnto them gladlye al thynges necessary to theyr iourney til they came home. So departyng safe with worthy gratulations, there also they purposed to kepe those glad dayes for the tyme of theyr beinge in a straunge land: and making and dedicating a pylle of paper in the place wher they feasted, they went theyr waies safe both by lande and by sea, see & mercye, and euery manne came home to his house by the kynges commaundement, hauinge greater power agaynst theyr enemies with glorie and feare, then euer they had before, they were not let frome their goodes by any man. For all men

receyued their goodes, as they were

named in the byl of atteindure, so

that who soeuer had any thing

of theirs, restored it againe

with greace feare, the

hlye God finishing

their matters

to al their

healthes. Praise be God

the deliuerer of Is-

rael worlde

without

ende.